

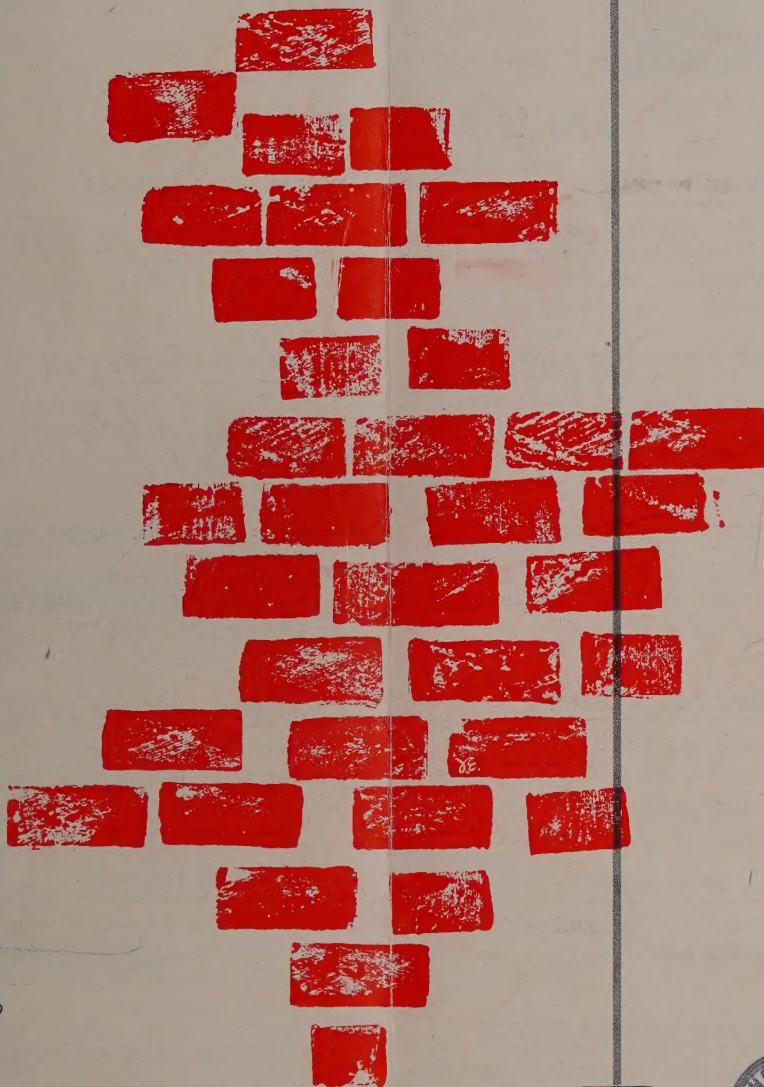
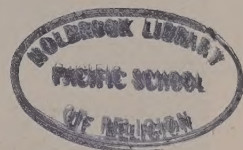
INTERNATIONAL

*Journal*  
OF RELIGIOUS EDUCATION

International

a SPECIAL ISSUE

# WHAT IS CHRISTIAN EDUCATION?

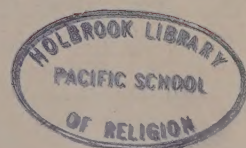


WHAT DO WE TEACH?

WHOM DO WE TEACH?

HOW DO WE TEACH?

WHO IS RESPONSIBLE?



**A** concise introduction for church officials, parents, church school teachers and officers, pastors, directors, boards of Christian education, and all others with responsibility for the educational program of the local church.

SEPTEMBER 1959 **35<sup>th</sup> ANNIVERSARY ISSUE**





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January 31 — February 7

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# INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION

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Unless otherwise indicated, Scripture is from the Revised Standard Version

Volume 36, No. 1

September 1959



# New Christian education hymns

▶▶▶ AS A PART of the 35th Anniversary observance of the *International Journal of Religious Education*, a call for new hymns on Christian education was sent out by the Hymn Society of America in cooperation with the *Journal*. The need has long been felt for more hymns suitable for use in gatherings related to Christian education. Such hymns may be used in church services, particularly during Christian Education Week (the last week in September), in leadership education groups, and in academic chapel services.

The wide interest in this subject was shown by the fact that nearly four hundred new hymn texts were received. The committee selected from these fifteen for publication. Three

of these are being printed here. The Hymn Society has published the words of all fifteen hymns in a booklet. This may be obtained from the Hymn Society of America, 297 Fourth Ave., New York 10, N.Y. at 20c a copy postpaid. Ten or more copies are 15c each plus postage.

The committee in charge of the project is as follows: Dr. Gerald E. Knoff, New York; Dr. Morgan Phelps Noyes, Montclair, New Jersey; Rev. Herman J. Sweet, Los Angeles, California; Miss Edith Lovell Thomas, Claremont, California; Mr. Loren Walters, Philadelphia, Pennsylvania; Dr. Philip S. Watters, New York; Dr. Bliss Wiant, Nashville, Tennessee; Dr. Deane Edwards, New York; Dr. Virgil E. Foster.

## *As Within the Pillared Temple*

8.7.8.7.D.

Tune: *Hyfrydol* or *In Babylone*

As within the pillared temple

Thou didst come, a youth, O Lord,  
There to meet with men of wisdom,  
There to speak thy Father's word,  
So today, blest Lord of learning,  
Come within thy Church again;  
Bring to us who know youth's yearning.  
Wisdom for the sons of men.

Set the child once more before us,  
Let us learn from him thy truth:  
He who teaches eager children  
Finds, as well, the Lord of youth.  
So may we in humble spirit,  
Be ourselves of child-like heart,  
Growing thus by thy good pleasure;  
In thy kingdom have a part.

Thou blest Teacher of the ages,  
Pointing out the truth, the way,  
May we follow thy example,  
Who would teach our youth today.  
May we feel thy Spirit leading  
Toward a higher, purer aim;  
May we dedicate completely  
All we do in thy dear name.

*Amen.*

By E. URNER GOODMAN, Bondville, Vermont; formerly Director of United Church Men, National Council of Churches.

## *The Teacher's Prayer*

L.M.

Tune: *Canonbury* or *Melcombe*

O Teacher, Master of the skill  
That compassed truth and roused the will:  
A portion of thine art, I pray,  
Be mine who dares to show thy Way.

Make me a channel of thy grace,  
Make me a mirror of thy face,  
That, though I teach with book and chart,  
Through me God's love may warm each heart.

Grant me expectant faith, O Lord;  
Grant patient listening, humble word;  
Help me to learn from eager youth  
Thy message of eternal truth.

Teach me that deep in rebel breast  
There glows the spark of holy quest;  
Help me to guard that sacred flame  
And consecrate it to thy Name.

Teach me to strike those chords divine  
That vibrate human hearts to thine;  
To wake a talent mute too long  
And gain for all the world a song.

*Amen.*

By WILLIAM W. REID, Director of the Department of News Service of the Board of Missions of the Methodist Church, New York.

## *O Christ, Wise Teacher by the Sea*

8.6.8.8.6.

Tune: *Whittier (Rest)*

O Christ, wise Teacher by the sea  
And on the mountain slope,  
Who givest all who follow thee  
The truth of God that sets men free;  
Now fill our lives with hope.

Bless Thou, O Lord, all those who teach,  
Today as thou didst then;  
Impart thy love and grace to each,  
And use our common act and speech  
To witness unto men.

O Thou whose heart sought children gay,  
And loved these little ones;  
Declare through us, O Lord, we pray,  
Thy mercy and thy peace this day,  
To all thy Father's sons.

O Son of God and David's heir,  
Redeemer, full of grace;  
Arouse our faith; make us aware  
Of need for our concern and care  
In every sin-sick place.

O Lord of life and love and light,  
Thou source of art and skill;  
Grant us to see with clearer sight,  
To know our given task aright:  
To learn and teach thy will.

*Amen.*

By EDWARD M. BLUMENFELD, Pastor of the Watson Park Church (Congregational), Chicago, Illinois.



▶▶▶ MORE than a century ago, as he surveyed Protestantism in Germany, Friederich Schleiermacher wrote: "The Reformation must continue." This might well be a slogan for us today.

All religions undergo alternating periods of vitality and sterility. This is especially true of the Hebrew-Christian tradition. Periods of legalistic and formalistic religion have been succeeded by periods of great spiritual awakening. It was against the legalism of the Pharisees and the ritualism of the Sadducees that Jesus spoke so vehemently. In a great new birth of prophetic insight, the Christian faith was born. Yet it too fell on evil days, despite the power that was in it. The religion of Jesus became institutionalized—almost commercialized—beyond recognition. Men were considered Christians, considered to be on their way to eternal bliss, not because they knew the living Christ but because they patronized the right institution, received the recognized sacraments, and paid the requisite fees. The recognition that this was gross misrepresentation of the gospel brought about that great religious movement which we call the Protestant Reformation.

Four hundred and forty-two years ago next month, in Germany, a little-known Augustinian monk tacked on the door of the village church a series of ninety-five statements, or theses, in which he denied that salvation could be bought. What has happened to Protestantism since that day? In country after country, denomination after denomination, it has fallen into the same legalism, the same creedalism, the same insistence upon conformity against which the reformers had rebelled. Are the principles of Protestantism no longer relevant to our lives? Is Protestantism out of date, old-fashioned?

I believe Protestantism is ineffective because Protestants have disregarded their heritage, have shirked their responsibility, have neglected their challenge.

What is this heritage that Protestants have disregarded? It centers around the principles enunciated by Luther, Zwingli, Calvin, Cranmer, and many others. The first principle concerns the *priesthood of believers*. In medieval times, the hierarchy of the church was considered a higher caste. Its members alone could approach God and mediate his mercy; they were the experts. In those days the clergy were the Church; the layman, although he paid the bills, was incidental. Rejecting this false distinction between priest and layman, the Protestant reformers declared that every

man has the responsibility to be a priest to his neighbor. This took the power to mediate God's mercy out of the hands of the priest and placed it where it belonged: in the heart of the individual Christian.

But what have Protestants done with this important responsibility? In large measure they have been indifferent to it. Many so-called Protestant churches assume that religion is something the minister takes care of while the layman busies himself with "more important" duties. Such an attitude is a denial of the Christian faith.

A second Reformation principle is known as *justification by faith*. How many Protestants know what it means? For years Luther scourged himself, did everything the church told him to do, trying to discover assurance of God's forgiveness. He outdid all others in austerity, but found no peace of mind until he came upon Saint Paul's statement, "He who through faith is righteous shall live" (Romans 1:17). It was then that Luther experienced that inner peace which comes to him who throws himself on God's mercy in utter trust and penitence.

Again, what have Protestants done with this great insight? Most of them, I fear, have ignored it. Far too many think of religion as an arduous duty, rather than as the free gift of God's love. All too frequently they assume they will be rewarded in some delightful heaven because of all the time they have spent preparing church suppers, working on the finance committee, or teaching Sunday school. Important though these services are, their performance *per se* does not reconcile one to God. Christian service, whatever form it may take, must be the result of faith and not a substitute for it. One cannot buy salvation; it is God's free gift to the man of faith.

A third Reformation principle is the *right of private judgment*. Standing before the leaders of church and empire, Luther declared: "I cannot recant unless I am proved wrong by Scripture and reason." Here was a man who dared to set himself up against the all-powerful Church, who dared to interpret Scripture for himself. Those who heard him were scandalized. Some wanted to see him burned; all were astonished at his temerity.

What have Protestants done with this God-given right? While they have not revoked it, all too often they have neglected to use it. To many, the right of private judgment merely means the right to be indifferent in religious matters. But in these matters

# Let the Reformation continue

by William Charles WALZER

Associate General Director, Commission on Missionary Education, and Director of Promotion, Friendship Press, National Council of Churches

there can be no such thing as indifference; he who is not for Christ is against him. Protestants are required to use this right; otherwise they might better be under a church of authority. Private judgment must be enlightened by the spirit of Christ. An enlightened conscience is the hope of our world, of democracy and the hope of the kingdom of God.

Finally, the Reformation established the principle of the *supremacy of the Scriptures*. Men are to be guided by the religious experiences of those who, throughout the centuries, have sought God, and especially by those who knew Jesus while he walked the earth. It is through the Scriptures that they are led to the Christian faith.

What have Protestants done with the Scriptures? By and large they have neglected this source of Christian faith. In all too many homes, the Bible has become a dust catcher rather than an eye catcher. Partly this is a reaction against biblical literalism; partly it comes from a failure to recognize that the eternal truths expounded in the Bible are not affected by modern knowledge. Many people are discouraged from seeking spiritual guidance in the Bible because they do not make use of modern translations, such as the Revised Standard Version.

Protestantism will become effective again as a force in the community, in the nation, and in the world only to the extent that Protestants revive these cardinal principles of the Reformation and make them count in their personal lives. Let the Reformation continue!



# WHAT IS CHRISTIAN EDUCATION?

THE SWIFT PROGRESS of Christian education during recent years has affected the whole life of the church. The changes that have taken place call for a new understanding of Christian education. The teaching ministry is such a vital part of the program of a church that trustees, deacons, elders, building committees, and parents, as well as church school teachers, pastors, directors, and boards of Christian education, need a broad understanding of its philosophy, theology, and methodology. Suggestions as to how church officials, parents, and Christian education workers can use this issue are given on page 25.

The Editorial Board felt that the best way to celebrate the *Journal's* thirty-fifth anniversary would be to provide an interpretation of Christian education which could be used by a whole church and its families. The Board did not find it easy to describe Christian education. The interpretation which follows, prepared by the Board, is given with no note of finality nor illusion as to its adequacy, but in the hope that it will help *all* the people of a local church come to a clear understanding of the role of Christian education in the church, in the home, and in the life of each individual. Without some such clear picture of what Christian education is, a local church cannot hope to understand the reasons for the increased emphasis on trained leadership, better materials, use of community resources, church libraries, careful organization, better grouping, more space, improved equipment, and Christian relations within the church. All but one of the articles are unsigned. This is because the members of the Editorial Board worked in groups on the content, and the work of several members is reflected in most of the individual articles. The whole Board read and gave critical evaluation of all the group contributions. The final responsibility for the phrasing rests with the Editor, who did the editing and arranged the material into the pattern agreed upon. Since the long article, "What Do We Teach?" was the work of one member of the Board, except for evaluation and suggestions from the other members, credit of authorship is given to him. It was impossible to designate authorship of the other articles to individuals. "What is Christian education?" is an open-end question. Churches using this thirty-fifth anniversary issue are urged to press on in their thinking beyond the interpretation given here to find their own answers. In this way they can keep their teaching ministry alert, dynamic, and forward-looking.



# Section One...

## How does Christian education take place?

*Who are we? How do we learn?*

*What is the role of church, home, and community?*

*These are the basic questions that must be answered.*

## The WHOLE Church Teaches

▶▶▶ CHRISTIAN EDUCATION as it is known today is a recent development. Yet churches have taught their faith throughout their history. They have taught even when they did not know that they were teaching, for a church teaches through its whole life just as a family communicates its attitudes and beliefs through everything it does.

A church in which whole families participate witnesses to the importance of Christian teaching and worship for people of all ages. A church building that is clean and in good repair, no matter how plain it may be, speaks of the sacredness of the Christian faith. A church caught up in its mission in the world is in itself a "lesson" more convincing than printed materials.

A church not only *has* a church school; it *is* a school. Unless the church as a whole is cutting sharply through the borders of its knowledge and understanding to discover new dimensions of its life with God for each person, young or old, its teaching is not very effective, no matter what the motions it goes through in formally organized classes.

### Christian learning begins at home

Much of the life of the Christian community takes place in homes. The pattern of a person's religious life is likely to be shaped in early years and to be strengthened by his family associations during ensuing years. The tradition of the church in the home and the priesthood of parents is fundamental. Yet all persons, especially those who come from homes that are not Christian, must have opportunity to find a home in the church in which they are a vital part of the Christian community. The church must minister to families, and it must be a family.

### The church must understand persons

The church has a message to proclaim. It must be true to that message. But it is responsible also for persons, each with individual needs to which that message speaks. This was apparent as the Hoyt family drove to church one Sunday. Mr. Hoyt was worried because business pressure made him neglect his family. Mrs. Hoyt was worried about what this neglect was doing to the twins, twelve, who were losing interest in scouting because their dad could never go with them. Sally was feeling guilty because she had been ungracious to a friend who accidentally tore her book. Each of the Hoyts must have the opportunity to hear the message of the church and respond to it in terms of the specific character of his needs.

Teaching is more than telling. It is understanding persons in the midst of their individual needs and helping them find their way. It is reaching persons, young and old, at the points of their spiritual hunger and helping them find the bread of life. It is helping persons aglow with Christian insight share their insight with others.

Christian education is not fully understood when thought of as something for children and young people only. There are no safe plateaus in Christian experience; new problems and needs, calling for new insight and

faith, arise throughout life, making adult Christian education an essential part of a church's ministry.

### Much is required of a church

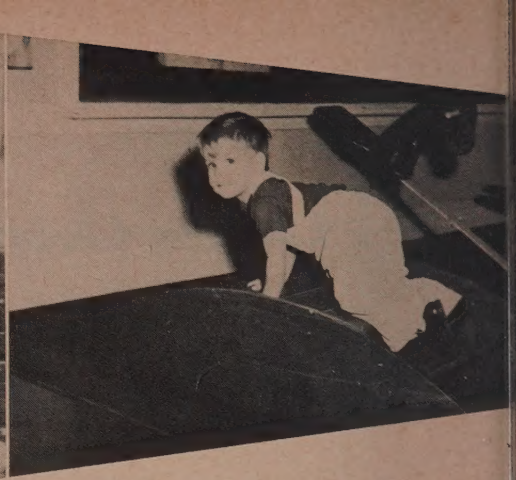
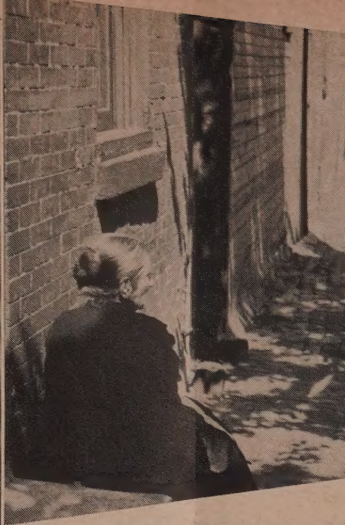
The church entrusts to certain persons special responsibility for teaching. These persons must have knowledge, understanding, and faith worth sharing, and the church must surround them with opportunities to increase their competence. Teachers need skill, not only in communication, but in helping people to learn from one another and to teach one another. For Christian education is not only teaching; it is learning. It is not even primarily teaching; it is primarily learning and motivating persons to learn.

Although the Sunday church school, in most churches, provides the great common adventure in learning, educational opportunities are provided increasingly throughout the week. At many points in its program a church becomes a learning fellowship. Throughout its life a church has the opportunity to help people achieve new understanding and more faithful practice of God's message in Christ. To this task it must bring the best materials and equipment available and also dedicated Christian leaders—leaders who understand who we are and how we learn. ◀◀◀

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## WHO ARE WE?

▶▶▶ IF WE ARE TO HELP persons expose themselves to God's revelation and respond to it, we must understand ourselves and the persons with whom we are engaged in Christian education. The most serious weakness of Christian education probably lies in our failure to understand the deeper needs of persons as they try to find themselves in relation to God, their own inner reality, those about them, and the facts of existence in the world.

In theory, we recognize that each individual is created in the image of God, and that however contemptible he may appear it was for his sake that God became man in Christ and lived, died, and lives again. In theory we also recognize the uniqueness of each person. Yet in practice we often fall short of understanding individuals, their special needs and problems. It is only when we understand a person and his individual differences that we can help him develop his unique capacities.

For each individual does have uniqueness as well as qualities he holds in common with others. Persons are genetically different from each other and react differently to the same experience.

Moreover, these differences are enhanced by the circumstances of our lives, which are never the same for any two persons. Society may nurture or thwart a person in his growth. An individual may be handicapped by poverty, lack of educational facilities, family tensions, and other deprivations, and be prevented from becoming the person he might be under more favorable circumstances. The totalitarian family or state, for example, limits or kills individuality by insisting on uniformity and conformity to its demands.

It is apparent, therefore, that members of a church school class or other

church group bring a complex variation of personal interests, problems, and needs. To treat the members of the group as if they were all alike is to close our eyes to the infinite possibilities in Christian education.

### Each seeks fulfillment

Each person, by his very nature, perpetually seeks the truth about himself and tries to achieve wholeness despite conflicting forces and desires. Even when his immediate search is going in the wrong direction, he seeks self-fulfillment. In his brokenness he seeks, perhaps unconsciously, the wholeness of his own soul.

It is characteristic of this creature of God, however, that in his search for fulfillment things can happen that cause him to turn away from God and those who can help to satisfy his needs, or to turn toward God and those who can help him. Thus the Hoyt twins are on the verge of rebelling, not only against their father's frequent absence from home, but against the church; yet in the church are friends who, perhaps without saying anything about it, can surround father and sons with a sense of esteem.

### There is no life apart from others

Once the importance of understanding the individual in his uniqueness is pointed out, it must be stated also that he becomes a person only in relation to others. As Lewis Sherrill has said: "*The self is formed in its relationships with others. If it becomes de-formed, it becomes so in its relationships. If it is re-formed or trans-*

*formed, that too will be in its relationships.*"<sup>1</sup>

Each person desires to be loved for himself as he is. When he is deprived of love, he desires it more intensely. He needs the experience of being loved in order to know how to love and in order to gain the sense of security required before he can give himself in love. He needs a chance to feel and to express his feelings, and to have negative as well as positive feelings. He desires deeply to belong and to be accepted for what he is. He can have these experiences only in relations with other people.

### The church has a responsibility

These relations cannot be ignored when a person comes to a Christian education group. Sally Hoyt brings along her need for reconciliation to her friend, even though the friend is not with her at the time. It is in a Christian group, more than anywhere else, that such relations and the deep personal needs tied up in them ought to be recognized and understood. The way in which Sally's need is or is not met, and she is helped or hindered in fulfilling her potential for growth, determines the formation, deformation, or transformation of her life.

All persons share the great basic needs for love, a sense of worth and achievement, forgiveness, and worship. Yet the particular dimension and circumstances of these needs vary greatly with the age of the person, the associations in which he is involved, and the fulfillment of his needs to a given point. Christian education must give increasing attention to understanding the particulars of each person's situation and how he can learn in that situation if it is to help him find himself in full relation to his fellows and to God. ◀◀◀

<sup>1</sup>In *The Gift of Power*, New York, Macmillan, 1955, p. 45. Used by permission.





## HOW DO WE LEARN?

▶▶▶ SINCE A PERSON'S deepest need is to be reconciled to God and to his fellow men, the church must strive to establish that quality of life which sets forth the relation between God and man. This quality of life must permeate every organized, planned educational experience as well as informal relations between persons in the church. In its total life the church must be the kind of fellowship within which persons can experience the redeeming and reconciling work of God, respond to it, and receive newness of life. The key question is not "What shall we teach?" "What shall we learn?" "What shall we do?" but "What, by God's grace, shall we become together?"

### Learning involves action and change

The quality of the life of a church is just as important in the Christian education of children as it is in the Christian education of young people and adults. Even while we are talking, listening, doing, discussing, and working in a church school group, the most important communication may be nonverbal, even unplanned. It may be in what we are and are becoming together, much more than in what we say.

Learning involves change, and change can take place when a group or individual is faced with an interest, a need, a problem, a tension, or a question. When any of these is present, a learning quest can begin and a learning activity can be selected and undertaken.

A group may select and undertake a learning task as a group. This requires individual members to undertake the whole task for themselves, each selecting a part of the task and doing it in a way which will contribute to the accomplishment of the group's task.

Christian growth comes only as the learner acts in relation to the interest, need, problem, tension, or question in which he and others are involved. This does not mean that the busier the curriculum, the more we learn. The deepest and most meaningful learning may take place quietly. Prayer is an act; listening is an act. But for continued growth to take place, prayer and listening must be interwoven with other acts.

Christian growth is most likely to come when a learner is given opportunity to discover the answers to his own unique needs—many of which are beyond our understanding—rather than through what a "teacher" tells. Recognition of this fact underlies much of the development of curriculum and method in present-day Christian education.

### There are five learning steps

In Christian education, five learning tasks or actions are identifiable. (*Senior High Objective*, N.C.C.) They do not always take place in the order given below, and they are interrelated in one dynamic process and are repeated again and again.

1. *Persons learn through listening to the gospel and responding to it in faith and love.* They "hear" the gospel not only in the words in which it is told to them, but in nonverbal relations in which its reality and meaning are revealed. The revelation is given in the meeting between God and persons, not in a series of theological statements or in a body of information about God. The Christian concepts of love and forgiveness cannot be communicated by words alone. What they come to mean to persons, old or young, depends on the way in which the church and its families live them.

2. *Persons learn through exploring*

*life in the light of the gospel.* They reach outward, impelled by wonder, excitement, and curiosity. They explore the Bible, the church, history, art, the community and its problems, the family, and the larger society in the light of the gospel as revealed to them verbally and nonverbally.

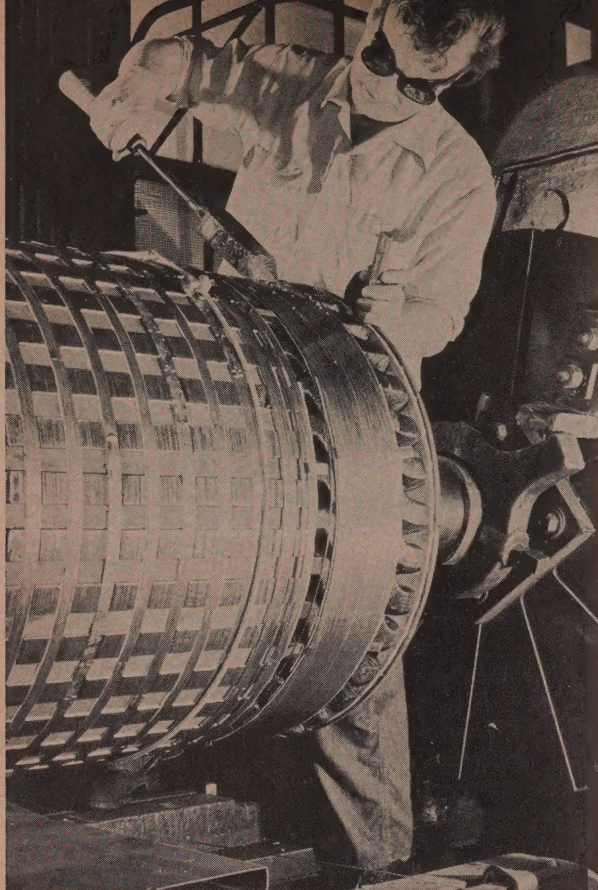
3. *Persons learn as they find meaning and value in life in the light of the gospel.* They reflect on what they have discovered. They sort out the experiences in their minds. They systematize the meanings and values they have discovered. Thus the mind passes through a "sort of contest, a conversation of alternatives between this event and that idea, in difficult and fruitful interaction."

4. *Persons learn as they appropriate the meanings and values they have discovered.* Instead of holding them off at arm's length and only looking at them objectively, they accept them as their own. Truth and good become more than ideas: they become convictions. What might have been merely a philosophy becomes a religion. What might have been only a system of values is transformed into a way of life.

5. *Persons learn as they undertake responsibility in the light of the gospel.* When persons carry these values into creative responsibilities in a group, in the church, the family, the community, and the world, they meet new problems and needs that call for new insights and convictions. In responsible Christian living in their many relations, they come to understand the significance of Christian ideas and revelation.

All of these learning actions must take place if Christian education is to be accomplished. There must be time in the "program" for persons to live with and through these dynamically related experiences. ◀◀◀





## learning for RESPONSIBLE living

▶▶▶ IT IS IMPORTANT ultimately that each person learn to live responsibly as a Christian and become a witness, "a letter known and read by all men" (II Corinthians 3:2). Our Lord said, "You shall be my witnesses" (Acts 1:8).

Every Christian, by the very nature of his faith, is a missionary, an evangelist, a steward of talents to be used for the glory of God and the good of his creation. It is the vocation of every Christian to live faithfully in the light of the Christian faith. It is the task of Christian education to help persons grow in their understanding of the vocation to which the Christian message calls them and in their commitment of life to that vocation.

### Nurture the whole person

A learning experience at any given time may be in one particular facet of a person's growth, but his whole development must be kept in mind by those who are guiding him. The particular experience may be concentrated on learning about his Christian heritage, on his own personal

problems, his associations with friends or family, his relations in the community, worship, or some important decision to be made. One of the functions of Christian education is to influence those experiences so that the individual may achieve the maturity appropriate to his age and a responsible attitude toward his role as a Christian.

### Help them be missionaries

The leaders of a junior department saw that this attitude must include an understanding of the mission of the church—of the church as a mission in which they themselves were involved. The missionary work of the church at home and abroad was brought into the group study frequently. The pupils were helped to become aware of the need of people everywhere for the gospel, and also for help in their struggle toward a better life. But little by little they were helped also to see that "giving to missions" was only one part of living up to the mission of the church in the world: to be a witness to all men of the love of God.

### Help them be evangelists

The members of the department began to understand that evangelism was also a part of the mission of the church—a part in which they could participate. They invited other boys and girls of the community to their group. They watched for families moving into the community, and often saw to it that before the vans were unloaded the families were invited to their church and church school.

But evangelism was more than inviting people, they found. One of the families moving into the community was Negro. This brought boys and girls face to face with questions about the nature of the Christian life in terms of brotherhood. They faced these questions with their friends who did not attend a church school, and soon began to learn what living as Christians involved.

### Help them be stewards

In trying to do what they saw needed to be done, the boys and girls discovered talents and resources they had not been using. The question arose how far they, as Christian stewards, were willing to commit these talents to the vocation of being Christian in their community. It was much easier, they discovered, to bring coins for the missionary offering than to speak up in defense of brotherhood and human dignity.

### Work for commitment

Missions, evangelism, and stewardship were all involved in the Christian education of these boys and girls. Some of the Bible stories came to have fresh meaning for them in the light of the problems and decisions that confronted them in Christian living. The successes and failures of the disciples became real to them. They read the story of Jonah and learned why he had found it so difficult to fulfill his assignment as a representative of God. Some of the group, at least, were helped by these insights to face their own responsibilities with greater understanding.

While working with these boys and girls, their leaders came to see more clearly that a program of Christian education must aim toward the development of each person, in his unique situation, as he becomes a part of the Christian mission—a whole person, committed to the unfolding purposes of God for him and giving himself, as well as money or specific talents, to responsible living as a member of the Christian community. ◀◀◀



# The Family



# Is Central

▶▶▶ THE IMPORTANCE of the home in religious nurture has long been recognized. Centuries before the birth of Christ, the Jewish family functioned as a religious institution. There were religious rituals that took place in the home. The normal questions of children, "Why do we eat bitter food?" "Why do we light candles?" "Why do we eat unleavened bread?" led to conversations in which treasured religious customs and attitudes were carried on from one generation to the next. To this day Jewish leaders, when asked to explain the low rate of divorce and juvenile delinquency among their people, will refer to the rituals shared within the home as the basis of Jewish family solidarity.

While Christians theoretically recognize the home as the center of religious nurture, for parents as well as for children and young people, too often they have acted as if Christian education could take place only in the church. As the religious education movement developed, its leaders tended to overlook the home and to rely upon the church for Christian teaching.

## The home has priority

For good or ill, the home has priority as the most influential educational force in the lives of its members. As an infant, a child is entrusted to its parents by God, without regard to their formal training for the job of parenthood. Both the child and his parents spend more time at home than at church.

Although he may have many precious and meaningful experiences at church, the child will share more deeply in the joys and sorrows, successes and failures, hopes and fears, of his family than of any group outside the home. Even before he attends the church nursery class, the chances are he will have spent more hours at home than he will ever spend in the

church building during his entire life. It is in the home that he becomes aware of himself and of others as persons, that his attitude toward life and his religious insights take shape. More than anywhere else, the home provides those experiences of love and trust which make possible an understanding of God and his love.

## The church can help the home

There are many indications of a new appreciation of the role of the home in Christian education. Denominations are trying to help the family carry its responsibility by training parents and providing materials for home use. Several denominations have made bold ventures in looking to family groups for both formal and informal learning. Many local churches have effective parent classes, study groups, parent-teacher meetings, and family worship services.

Problems confront any church which takes seriously its responsibility in helping families fulfill their role in Christian education. Some parents lack sufficient commitment, while others have succumbed to the idea that only the trained leadership of the church can handle the difficult questions which sometimes arise. Some parents are ill-prepared for the task, having been denied the opportunity to achieve their own Christian maturity. Because the church has failed to help them handle their emotional conflicts, fears, tensions, and anxieties, many parents feel inadequate or even hypocritical when trying to give their children Christian nurture.

But the church has found no alternative to a vital Christian family life for the nurture and maturing of individuals in the Christian faith. Youth, young adults, parents, and other adults are being invited to share in the planning of meaningful discussion groups and classes around such topics

as: How do we interpret human growth and sexual development to children, youth, and adults? How can we develop truly Christian ethics of sex, marriage, and family life? What are the causes of marital disruption and divorce, and how can they be avoided? How can we manage money to avoid ethical compromises and emotional tensions? What is the Christian basis of discipline? How can family worship, both in church and in the home, be made meaningful and enriching? How can weddings, baptisms, home dedications, and anniversaries be occasions for significant religious growth?

The church should also look at the entire program of children's work, youth work, men's work, and women's work, to see that the home is strengthened rather than fragmented by these specialized interests. As the church becomes a "family of families," it will become increasingly aware of its ministry to children from broken homes, children from unchurched families, single adults, and childless couples. Surely Christian hospitality and concern will include all such within the family of God.

## Home and church work together

It is the unique privilege of the home to provide experiences which cannot be duplicated elsewhere. If the church confines its family-life education to recommending a few ritualistic practices, such as the saying of grace at table and family devotions, it must not be surprised if hungering, yearning people turn elsewhere for help.

It is imperative that the church and the home find ways to join hands effectively in providing Christian nurture for all. The church that forgets itself in ministering to its homes will discover the joy and strength of a grateful people enriching and strengthening its own life. ▶▶▶





## THE COMMUNITY HELPS—AND NEEDS HELP

▶▶▶ JUST AS A PERSON spends much more time at home than in church, so does he spend more time in the community than at church. A large part of his life is spent in the playgrounds, schools, libraries, shops, offices, clubs, hospitals, and other community agencies and institutions. The community is a laboratory in which a person must try to live by the faith and convictions he has developed at home and in church.

The relations between a church and its community are exceedingly complex and should be under constant study. Because the individual lives so much of his life in the community, things can happen to him there that reinforce or destroy Christian character; that are in harmony or in conflict with the teachings of church and home. The church and home must be concerned about social conditions in the community, working in cooperation with other agencies toward correcting those conditions which threaten personality and toward creating an atmosphere in which persons may develop and express themselves normally.

### The church helps the community

This means that the church and its people have a special responsibility to encourage and support, with leadership and funds, many agencies in the community which assist in character building. These include the Scouts, 4-H Clubs, YMCA and YWCA, and other groups which complement the church program, as well as hospitals, mental health associations, family-life agencies, and other agencies of rehabilitation in the community—or, in the case of rural areas, in the county or state.

Many of these agencies have developed because of concerns first enunciated within the Christian fellowship. A church can look upon some organizations as an extension of its own effort on behalf of the people of the community. Such groups provide opportunities for service which are a practical application of what the church is teaching about the worth of persons.

### The community helps the church

Community agencies and organi-

zations also provide leadership and services which can be used by the church in its own program. Many churches find ways to draw upon these resources in the program of Christian education.

Libraries are usually glad to render service to churches, an opportunity that is commonly overlooked. When encouraged, libraries have provided generous book service in religious literature. Some of them have collections of art reproductions to lend. Some have built up extensive audio-visual service to churches. They cooperate in leadership education schools and workshops, making resource materials available.

Art museums and historical museums are also glad to provide exhibits for use in the study of certain religious subjects. Some are able to lend mounted reproductions of pictures, curios, art objects, and slides or filmstrips. Even more extensive service can be rendered when churches bring groups to the museums.

Schools, colleges, and universities

(Continued on page 43)



▶▶▶ A GENERATION AGO adults would not have dreamed of the power to change and grow that they are now discovering. About fifty million adults are taking courses of study. At least fifteen million are in study groups under church auspices, and many more would be in such groups if more churches understood the opportunity for service to adults and made provision for it.

Many new adventures in adult learning are being undertaken spontaneously, in response to a felt need. Young adults are dissatisfied with easy answers to the problems confronting them in an uneasy world. Young parents, aware of powerful forces beyond their control, are trying to discover their own role in shaping the lives of their children. Older adults are discovering that, while some doors are closing behind them, new doors are opening upon what can be years of adventure and continued learning. Teachers, leaders of men's and women's groups, and church officials are finding that their responsibilities demand, not only that they learn skills, but also that they achieve a deepening Christian faith.

#### Learning must relate to living

Basic to this continual learning in adult years is active participation in church fellowship, study of the Bible and other Christian literature, worship, and personal devotions. But adults are finding that such study has limited value if it is unrelated to their daily activities and associations. New vitality is coming into adult learning through guided individual study, small-group discussions, committee work, reports of special reading assignments, the use of art and music, and community projects—all of which are designed to help persons understand Christian principles in relation to their own needs.

#### Adults need guidance

Like persons of any other age group, adults learn best when they make their own plans according to their own purposes, carry out those plans, and evaluate the results carefully. Yet the church can often help adults identify their interests and be realistic about their talents, abilities, and capacities for leadership.

Sometimes individual adults are hesitant to make known a certain need because they think they are the only ones who have it. It is the responsibility of the church to encourage them to express their needs and to offer them opportunities for further learning and growth.



## LEARNING CAN BE LIFELONG

Mr. and Mrs. Hoyt, for example, are not the only parents who are troubled by a sense of inadequacy. The pressures of home and business are common to many families. The church can help by bringing Mr. and Mrs. Hoyt and other parents together to share their concerns. A study-discussion group on family relations, under the leadership of a leader in family counseling, can be mutually fruitful. In addition to understanding their own problems better and discovering new ways of handling them in their homes, the parents may find opportunities to work together in serving children and young people in the church and the community. As a result, the children may take an interest in their parents' activities and become more outgoing toward others.

Even Grandmother Hoyt, heretofore a problem to herself as well as to her family, may venture forth to an older people's group at church and find herself among sympathetic, friendly people with whom she can render meaningful service.

The broadening of horizons and deepening of insights are the business of the church. Every church must have ways of finding out about the individual interests, abilities, and needs of its adult members. This process of discovery should be quite informal and always in the background, but nonetheless thorough.

#### The adult program is vital

Churches vary greatly in their concern for the educational needs of

adults. A large church in one city has an adult church school attendance much larger than the membership of the church, while a church in a city not far away has no adult class at all, its church school continuing only through high school. The educational program in still another church is stereotyped, having changed very little in the past twenty-five years. It is not strange, therefore, that new kinds of adult study groups are forming: breakfast groups, luncheon fellowships, and other groups at almost any time of the week. Furthermore, it is not surprising that many adults are looking to agencies outside the church for answers to their needs—answers which they could find better within the Christian fellowship.

Another fact of great importance is the close relation between the vitality of the Christian education program for adults and that of the program for children and young people. Only in a church whose adults are continuing to break through the borders of their present knowledge to a more adequate understanding of life's meaning can there be a vital program for children and young people that leads to commitment. In the midst of a lively fellowship, in the church and in the home, with adults who are learning, searching, and adventuring, children and young people find the motivation and inspiration to learn deeply. It is as they find God in the Christian community that they live and move and have their being in his presence and become committed to life under his will. ◀◀◀





Michelangelo, "The Creation of Man," Sistine Chapel, Rome

## Section Two...

### Why do we teach?

What motivates Christian education? It is not enough to understand who we are, how we learn, and what are the trends in Christian education; we must understand what compels us to search for truth and to share it with others. What is the church responsible for teaching? We can communicate the church's message only if we understand it. Since the message is communicated informally in all we say and do, as well as formally, all of us—as church members, parents, church officials, teachers—are equally responsible for understanding what and why the church teaches.

## We wrestle with age-old questions

►►► FROM THE DAWN of history, people have asked certain persistent questions about the mystery of being: "What is the meaning of life and death?" "Who am I?" "Is there a God?" "What is God like?" "What does he require of us?" These are theological questions. People have sought answers to them and have based their lives on the best answers they could find. They thereby have lived a life of faith.

When some of the answers no longer seemed adequate or relevant, people raised the questions again and sought new answers. New experience and

study brought new answers. God has spoken and is still speaking to men. His voice has been heard and is still being heard. The answers God seems to be giving are put into words as statements of theology.

Thus, throughout history, theology has remained dynamic and vital. Whenever verbalized statements are held up as final, as the exhaustion of the mysteries of God, they become static and lifeless. It is in the very nature of men that they engage in continuous theological search — a search for an ever fuller understanding of life and its meaning. And it is

in very nature of God that he continues to seek to reach men with his message.

This search begins in infancy and continues to the threshold of death. The little child's questions are as profound for him as are the questions of youth, adults, or the aged. Responses to a child should not stop his questioning, but should guide him and open doors for his continuing quest for answers to questions about life. Christian education has to do with these big questions asked by children, young people, and adults. It guides persons, in their search, to the Christian heritage of answers. It opens the record of what, according to the Christian faith, God has revealed of himself to mankind.

Little children cannot understand the whole heritage of answers. Yet the interpretations we give them must be consistent with our best insights. As Lewis J. Sherrill has pointed out, long before the birth of Jesus the Jews had learned that "revelation, Torah, may be put in children's words and still be the same revelation which is expressed in the written Torah."<sup>1</sup> Christian education seeks to help persons of any age find the great answers without distortion, in language they can understand.

Curriculum writers try to prepare materials which help leaders interpret Christian insight in terms of questions that confront people at each age, through childhood, youth, and adulthood. But in order to make the best use of these materials, the teacher or leader must have a mature theological

<sup>1</sup>From *The Rise of Christian Education*, by Lewis J. Sherrill, The Macmillan Company, 1944, p. 50. Used by permission.



understanding and be engaged in a mature theological search. He must have a first-hand experience of the search, or he cannot help others.

### The search leads to the Bible

Christian education is placing a renewed emphasis on the Bible. The emphasis goes beyond memorization of Bible passages and the use of stories which point up some trait or moral. It is an emphasis on the whole message of Christianity revealed as the Bible unfolds the history of Israel, the love of God, the revelation in Christ, and the formation of the Church, and as it shows God's action in these events.

What counts is not intellectual knowledge of the Bible, but coming to know God through Christ. Curriculum materials are to be tested, not by the amount of Bible content in them, but by their usefulness in helping persons to understand the central message of the Bible and to appropriate it in their lives.

Sometimes Christian education has been thought of as synonymous with "teaching the Bible," but this is true only in the sense of teaching the message of the Bible and its answers to life's persistent questions, with recognition of the fact that the message may be learned even when no verse or story of the Bible is used.

The important thing is the way a person feels about the Scriptures being studied, the meaning they have for him, his experience of God through Christ, how he feels toward his teachers, the class, others, and himself as a result of the Bible study, and how he feels about further Bible study.

It is the duty of the believer to "test things that differ" and to "cling to what is excellent." Exponents of false notions and reactionary practices often claim the Bible as authority. In order to protect himself against those who use the Scriptures wrongly, one must view the Bible in its historical setting. The first question to be asked always is, "What did these words mean to those to whom they were first addressed?" Nor is any passage to be judged in isolation. The second question is, "How is this related to what is elsewhere said in the Bible on this subject?"

When these two questions have been answered, the reader is in a position to ask, "What is God saying to me now through this passage?" The growing person needs more than knowledge about the Bible. To survey the land is good, but the learner needs to "sink an artesian well," so that the message of the Bible may become real and vital to him. It is this sinking of the deep well, the understanding of

the central meaning of the Bible in answer to the great questions of life, that Christian education must help persons to achieve.

### Leaders must search on ahead

The curriculum materials prepared by the denominations are intended to serve as a guide to pupils, teachers, and parents as they explore the Bible together in search of its message. But parents and teachers need to press on in a comprehensive study of the Bible, beyond anything that can be included in the curriculum materials immediately used. They need to test their impressions of the Bible and its message in the light of reference books, a reliable Bible commentary, and recent translations. It is only as they continue to broaden the scope of their understanding of the Bible that they can see clearly the purpose of the materials immediately at hand.

Courses in the Bible have been consistently in demand in leadership schools. The criticism sometimes made of Christian education, that it emphasizes techniques rather than content, is not substantiated by the record of enrollment in leadership schools. Teaching the Bible has always been central in Christian education. There has been, however, an important focusing of attention in recent years on communicating the whole message of the Bible as over against passages from the Bible as ends in themselves.

The "whole message" is for little

children as well as for adults. This does not mean that all parts of the Bible are for everybody at all times. Most of it can be appreciated only through maturing Christian experience. Many passages are not understandable to children.<sup>2</sup> Much of the communication of the central message of the Bible to children must be through the lives of teachers and parents, in which God can reveal himself in love and forgiveness long before children can understand passages of the Bible that are revealing to adults. Christian education is not only Bible study, but also the communication of the message of the Bible in the life of the church and the home.

Neither leaders nor pupils will find final answers to the great questions of life in any one verbalized statement. They must engage in a constant search, in the belief that God is guiding them and is reaching out to reveal himself when hearts and minds are open to him in sincerity and love. Christian education shares in the task of helping persons to continue faithfully in that search, and to expose themselves to God's revelation and to his creative and redemptive action.

<sup>2</sup>*Bible Readings for Boys and Girls*, selected and arranged by members of the Committee on Children's Work of the National Council of Churches (New York, Thomas Nelson and Sons, 1959, \$3.00), is a book of selections from the Revised Standard Version of the Bible. It is designed to introduce children to the Bible and to lead them to further Bible reading. Illustrated by Lynd Ward.



Illustration by Lynd Ward from *Bible Readings for Boys and Girls*. Courtesy of Thomas Nelson and Sons.



# What do we teach?

by Alva I. COX, Jr.

Director of the Department of Audio-Visual  
and Broadcast Education, Division of Christian  
Education, National Council of Churches

**EDITORIAL NOTE:** The theological statement which follows is offered as a testimony of faith, not as a test of faith. Many will state their affirmation in other words. Credit is given to the writer, both in recognition of the significant contribution he has made, and because not all members of the Editorial Board would agree with the statement in every detail. It is presented as an indication that each leader in Christian education needs to be working toward a comprehensive theological response to the great questions with which he must inevitably deal. It is offered in the hope that it will be of help to *Journal* readers in thinking through their own theological questions.

▶▶▶ **CHRISTIAN EDUCATION** is the process of communicating the Christian gospel to others in such a way that all of life is surrendered to the lordship of Christ. A Christian teacher helps persons accept the Christian faith not only as intellectual assent to formal theological propositions, but as the active living out of that faith in the experiences of their common life. The Church teaches a body of content which is inextricably bound up with life as it is lived. When the Christian educator ignores the affirmations of the gospel or the lives of persons he teaches, he fails in his responsibility. On the one hand he deals with a wooden set of theological propositions; on the other with moralistic teaching lacking depth.

The central affirmations of the Christian faith have to do with:

- What God has done in creation
- What man has done
- What God has done in Jesus Christ
- What this means for us
- How Christians live together

## What God has done in creation

"In the beginning God created the heavens and the earth." This initial affirmation of the people of Israel about the God who selected them for a particular mission is an expression of faith in a God whom they came to know as powerful as well as loving, a God who was concerned for his people, a God who revealed himself to them.

To affirm that God is the Creator is to recognize that all of life is dependent upon him in whom we live and move and have our being. The Bible does not attempt to explore the method of creation or the length

of time it has taken for that creation to develop to the place it now is. It affirms that God is the source as well as the sustainer of that which he has created. All value, all achievement, indeed all of human effort, are therefore dependent for their source upon the God who has created them.

Such an affirmation leads one to view the creation with both awe and humility. Even though God has created man to have dominion over those things which have been created, man is himself a part of the created order. Man has been made a little lower than the angels, but yet he is still dependent upon God. The source of all goodness and beauty, all truth and love, is God—not what man is able to do with the things God has made.

The affirmation of God as the Creator means a certain kind of attitude on the part of one who lives in such a faith. Humility in the face of God's creative act is a prime requirement. Man is man and not God. Man is a part of the finite, created universe, and can never achieve any other status. He has for his use only those things which God has given to him and is limited by this fact. Though his use of the created world may be such that it staggers his own imagination and insight—e.g. the current explorations of the universe by space satellites and of the internal structure of what makes up the world in nuclear studies—man still has at his disposal only those elements which God has given to him. It is this kind of understanding which led the psalmist to write:

"O Lord, our Lord,  
how majestic is thy name in all the earth!"

When I look at thy heavens, the work of  
thy fingers,  
the moon and the stars which thou  
hast established;  
what is man that thou art mindful of him,  
and the son of man that thou dost  
care for him?" (Psalm 8:1-4)

Such a faith recognizes the humble stature of man in relation to God. Man is a dependent creature who stands in awe as he views the moon and the stars, the majestic mountains and the stirring seas.

This world was not made by an impersonal force or being who set the wheels in motion and abandoned it to its own resources and inner logic. God saw what he created, "and behold it was very good." The affirmation of the goodness of God's creation is an essential part of understanding the Christian idea of creation. God has made a good world, a world in which there is meaning and purpose. This is not simply an unfriendly, neutral universe. Joyful acceptance of the world God has made and the proper use of its fruits are part of the "content" of Christian education.

This is not to say that there is no evil, nor that tragedy is only an illusion. These are real facts which cannot be dismissed as either ignorance or sin, although, to be sure, much of both evil and suffering result from ignorance and sin. Evil and suffering must be faced in the context of God's love and care. All men struggle with evil and cannot escape it. Most people confront suffering at one time or another. Although it is not fully understood, the Christian says in faith with St. Paul, "I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39).

As part of the good creation, God has made man as a special kind of being. The psalmist wrote, "Thou hast made him little less than God." The writer of the creation story in Genesis affirmed that man was made after the likeness of God. "The image of God" is another term referring to man's stature in relation to God.

The essential meaning of these terms about man is that God has created him as a being with freedom, a being with the power to use that freedom either positively or negatively. Responsible use of freedom implies the acceptance of life as it is given by God and the constructive use of the resources and gifts which are part of the creation.

Man is the only creature with such power, a power which involves the ability either to accept or to reject even God himself. In this freedom



man is above the animals, while at the same time he is part of the created order with the animals. It is because of this freedom that the terms "son of God" and "made in the image of God" have meaning. Just as the creation in general has a value judgment placed upon it in biblical faith, so does the life of man. Nothing which God has created is in itself inherently evil in God's intention. Man's life is good in all its aspects and dimensions.

In contemporary life two of the greatest tasks of the Church are to interpret creation in such a way that it is understood significantly by men who are proud of their own achievements in relation to that creation, and to help persons see that they are of value amid the complex personal, social, economic, and political problems of our day. This interpretation must be done not in the abstract, but by interpreting these affirmations in the midst of the problems, decisions, tragedies, joys, and successes of the common life. God is the Creator, man the creature. God has created a good world, has created man good. The Church teaches of this creation and its goodness in the midst of the common life.

#### What man has done

God has created man with freedom. He can choose to live either responsibly or irresponsibly in relation to God and his fellows. The irresponsible use of freedom is what Christians mean by the word "sin." The story of the fall of Adam and Eve in Genesis powerfully portrays the entry of sin into human life. Whatever way it happened, St. Paul's statement, "all have sinned and come short of the glory of God," is the central Christian truth about man's use of his freedom. This is a recognition of the fact that man chooses his own way, that he denies his dependence upon God, and that he violates the nature and integrity of both his own life and the lives of others.

There are two ways in which man misuses his freedom. The first is by asserting his dominion over others and, in effect, attempting to make a god of himself and his accomplishments. The sin of the "strong man" is that he plays god to himself and his fellows. He asserts his complete dominance, unaided and alone, over those things which God has created. He exploits the natural resources as though they were created for him and his time. He dominates and attempts to control other people.

This is seen in family life where the parent asserts his authority over



REMBRANDT VAN RIJN (Dutch 1606-1669) "Jesus Preaching" (etching).

The teaching methods of Jesus have been a source of inspiration to the modern Christian education movement. Jesus' direct approach to persons, his use of graphic language, the way he capitalized upon the situation to teach a lesson and, most of all, his insight into people's motivations and needs, have led many to call him the Master Teacher. But Jesus was far more than a teacher. In him, God came into the midst of human life. He is still present actively to forgive man his sins and to endow him with the love, courage, and conviction to live his life in grateful and loving response to God and to other people.

other members of the household in such a way that the personality and character of his children must be molded in his image. The "strong man" cannot allow others to develop as independent human beings. If he does not make a god of himself, he makes a god of his accomplishments and achievements, whether in business, science, technology, or any other aspect of human experience. He proceeds on the basis that he is sufficient unto himself, unaided by any power or authority outside himself.

The second way in which man has misused the freedom God has given him is in running away from it. Afraid of the terrible responsibilities that individual freedom implies, he escapes in many ways from using it and never really explores the heights and depth of human experience. He may retreat behind a legalistic and moralistic set of rules for living. He may seek refuge from his freedom in the security of mass society, the state, the political party, the family, or the church. He is the organization man who, amid the lonely crowd, leads the life of the conformist, far more concerned with what others think about him than with using creatively the life God has given him.

What does man do, then, with his freedom that God has given? He misuses that freedom either by claiming too much authority for himself and his accomplishments or by fleeing from it into the security of laws, institutions, or isolation.

This understanding of human sin is a far cry from what is commonly understood by "sin" in the popular or conventional sense. Sin here is basically a negative relationship with God, implying the misuse of those things with which God has endowed man. The particular sins men commit flow out of this negative relationship with God. Such sin becomes a power over the person, so that he is never entirely free to make the clear choice of right and wrong in particular situations. Moral decisions, therefore, get clouded in a complex of human sin, with the result that responsible ethical decisions are made within the context of various shades of gray rather than absolutely between a black and a white. An understanding of the power of human sin is essential to the understanding of what man has done with the good creation of God.

Another fact about human sin is its universality. God himself is the



## GREAT QUESTIONS



VELAZQUEZ (Spanish 1599-1660) "Job"  
Courtesy of the Art Institute of Chicago,  
Charles Deering Collection.

The words proceeding from Job's mouth, addressed to God, are: "Do not condemn me; let me know why thou dost contend against me." This cry of man against pain and injustice is a very ancient one, and yet contemporary. All men struggle with evil and cannot escape it. Evil and tragedy can be explained only in the context of God's love and care.



CARACCIOLO (Italian c.1570-1637) "Christ and the Woman of Samaria." Courtesy of the Metropolitan Museum of Art, Curtis Fund.

"Sir," said the Woman, "where do you get that living water?" The water from which, if one drinks, he never thirsts again, has been sought by mankind throughout all ages. The revelation that the man Jesus was the Messiah brought new life to the Woman of Samaria. This is the heart of our teaching, today and always.

only perfect being. Human sin is a part of the universal experience of men, and to be human is to be involved in the compromised choices, to be part of the total experience of misused freedom. St. Paul exclaims, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Romans 7:15).

This understanding of human sin recognizes that there is nothing inherently evil in the good creation of God. Nothing is evil in and of itself. The sinful character of many aspects of human experience results from man's misuse of those things which God has given to him.

One task of Christian education is to lead people to an understanding of the true nature of man as he has misused the gifts God has given him. It is only as man understands himself in his true nature and condition that the Christian faith can speak meaningfully and relevantly to him. He must be led to see within the context of his own experience this truth about man—and especially the truth of his own life—if he is to comprehend the meaning of what God has done for him in Jesus Christ.

### What God has done in Jesus Christ

The people of Israel knew a God who was actively involved in the life of their nation. He led them out of bondage into freedom. He guided and controlled their destiny even in the midst of hardship, famine, foreign occupation, and other perils. He was a God of justice and righteousness, but yet a God of love. He made a covenant with his people, to which he was always faithful no matter how erring and sinful they were. He was a God of hope, one who promised a Messiah to deliver the people from their continued state of bondage and oppression.

God's final answer to human sin is his taking upon himself human life in order that the power of man's bondage to himself and his wrongly used freedom should be broken. The testimony of the Christian faith is that "God was in Christ reconciling the world to himself." In Christ, God freely forgives man in order to make possible fellowship with God and reconciliation to himself and his neighbor. In Christ, God affirms that the final answer to human sin is not death but life. God is the Lord of the universe and in his hands alone is the destiny both of the world and of human lives. St. Paul wrote:

"Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did

not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (Philippians 2:5-7).

The central affirmation of the Christian faith, therefore, is that "Jesus Christ is Lord, to the glory of God the Father." It is in this affirmation that the Christian faith testifies to the action of God in human life. God has become part of the human life of man in a particular historical person, Jesus of Nazareth. Such an affirmation can either be a barren theological proposition or a reality known in faith and experienced in life. It is the latter which is the primary concern of Christian educators.

The meaning of God's action in Jesus Christ is that he is intimately involved in the life of man—in his decisions, his joy, his tragedy, his hopes and affirmations. God is one who sacrifices himself for man, even when man breaks the covenant. In the midst of human life God is present actively to forgive man his sins and trespasses, and to endow him with the love, courage, and conviction to live his life in grateful and loving response to God and other people. This kind of love of God is no intellectual abstraction, but lies at the very heart of human life. It is seen in relations among people in normal human intercourse. It is because God first forgives man that man is able to forgive his brother who has wronged him. It is in the love of God that man is able to develop relations of love and trust with others, even with those whom he finds it difficult to admire or appreciate.

The fact of God in Christ is a power not only in man's personal life, but in his social and cultural life, as well. God's redemptive active in Christ is not a denial of all human institutions and cultural activity. These are valid and legitimate parts of human experience, and as such are spheres in which God works for the reconciliation of men to himself. If "God was in Christ reconciling the world to himself," this must mean that God intends the reconciliation of the whole world to himself, and not simply selected portions of that world. One of the fallacies of much of Protestant thinking is the assumption that Christ was sent only for the individual. To be sure, the individual finds in Christ forgiveness, meaning, and reconciling love, but God is as concerned for society as he is for the individual. It is in society and in cultural life that the common experience of men is expressed. No man can live in isolation. He is "a



piece of the continent, a part of the main." Christ therefore, transforms the life of society and culture just as he transforms the lives of individuals. This means that Christ is the lord of society even as he is lord of the lives of individuals.

His resurrection is the affirmation that God is the lord of death as well as life. Pilate could have had no power over Christ except that power were given him by God. Death has no power over man that is outside the love and rule of God. God can do what he chooses with both life and death. The point so far as the Christian faith is concerned is that God has chosen to make himself known as the lord of death as well as sin in the life, death, and resurrection of Jesus Christ.

In Christ, then, God does for man what he is powerless to do for himself—namely, forgives man his sins and grants him the power to be reconciled to God, himself, and his brother. In Christ God is able to bring about the transformation not only of individual lives, but also of social and cultural life. In Christ God shows that he is the lord both of life and death; indeed, he is the lord of all history, which shall be fulfilled only by God himself.

This is the "good news" to which Christians witness. This is the affirmation which lies at the heart of Christian teaching. Indeed, this is the faith which makes education Christian at all.

#### What this means for us

The Christian life is a life of faith and not of law. It is a life lived in free, loving, spontaneous response to this great love with which God has first loved men. The life of faith means true freedom for man—a freedom in which he is bound only to God and not to his own fears, guilt, perils, or achievements. The Christian responds to the love of God in Jesus Christ with his whole life, not with one particular aspect of his life. He responds with mind, will, feeling. He responds in all of the experiences of the common life: work, play, social and cultural responsibilities, family and normal human intercourse.

The fact of God's free gift of himself in Jesus Christ means that there is a new center for the life of the man who responds in faith. The center of a person's life apart from Christ is himself and his creations; the center of the new man in Christ is God. God alone becomes his standard of judgment of success or failure. This does not mean, however, that

man is free from the struggle with temptation and failure. What is changed is the basic orientation and center of a person's life. Though he continue to sin, he knows the redemptive power of the Holy Spirit which enables him to use his freedom responsibly.

There are several areas in which the significance of the power of God's action in Christ is particularly relevant, although, the whole of man's life is involved in his response to God. The first of these is in the view the person has of himself. One of the fruits of faith is that man is able to be reconciled with himself, to come to know himself and his true identity as a son of God. God alone fully knows the individual. Other persons know individuals only in part, no matter how deep and abiding the relation may be. Confident that God knows and understands him as he really is, the person is freed to accept his own life with the stature and value which God gives to it.

He is free to accept his limitations as well as to use to his fullest capacity his assets and gifts. He is interested ultimately only in what God thinks of him, not in what society says about him. This freedom from the tyranny of the self is one of the most profound fruits of faith. To be sure, once the person responds in faith he has only just begun to discover himself. He embarks upon a process of discovery that lasts the rest of his life. What is important is that he has begun the process of self-discovery in the firm faith that his final meaning rests in God. God, not society, establishes and justifies the person.

Such freedom is full both of creative possibilities and potential dangers. The glory of the Christian faith is that one is freed to act responsibly under God, knowing that God does freely forgive the penitent sinner. The Christian does not need forever to be a slave to his fears of failure: nor is he bound by a set of rules which limit the free, creative expression of his talents and abilities. At times he will sin, but he will not do so out of fear and cowardice. Because of Jesus Christ, the man of faith is able to act freely, spontaneously, and bravely as he responds to God's love.

The second freedom which faith gives is the freedom to live in love and trust with one's fellow men. The reconciliation which God makes possible in Christ means that man is freed for real fellowship with his brother. This, of course, is one of

(Continued on page 49)

## GREAT ANSWERS



Bigallo Master: "Crucifix with Saints"  
Courtesy of the Art Institute of Chicago,  
A. A. Munger Collection.

God's final answer to human sin is his taking upon himself human life in order that the power of man's bondage to himself and his wrongly used freedom should be broken. The central affirmation of the Christian faith is that "Jesus Christ is Lord, to the glory of God."



ARTHUR KERN (Contemporary American)

A young American symbolizes in a child's hands, outstretched below the Cross, one of the great tragedies of our time—the hungry, homeless people of the world. To this need the Christian responds with love and service, unconditionally, simply because others are in need and because in Christ all men are brothers.



## Section Three...

### How do we teach?

*What is the purpose of new curriculum developments?*

*How are the new materials to be used?*

*Why do we need so much space? What equipment is essential?*

*How does a church organize for Christian education?*

*These are questions a church needs to answer in order to understand its Christian education responsibilities in the swiftly moving world.*

## Curriculum is custom-made

▶▶▶ THE CURRICULUM of Christian education is no longer thought of as merely courses of study or materials. It is made up of all the relations and experiences which are guided and interpreted so as to help persons grow in Christian faith and insight. It is "... not the entire social situation within which the person acts and with which he is interacting, but rather that part of it which is consciously planned to attain certain objectives, to realize certain purposes of Christian education ... a slice of life in which he is involved spontaneously, creatively, and purposefully."<sup>1</sup>

### The whole program is curriculum

The curriculum includes all that the church and family do to confront persons with the message of God in Christ and calls them to their true life in relations with God and their fellows. The curriculum a church provides, then, is not in one segment of its program alone, such as in the church school, but rather in what it does to persons in its whole life—in its own building, but also in its families and in the community.

What happens in the classroom or in the family must have the support of Christian nurture in the larger Christian community of the church. In this larger setting, persons should have opportunity to experience God's love and respond to it, come to recognize both their sins and their potentialities, experience God's forgiveness and healing in Christ, and become channels of his redemptive love. In this larger Christian fellowship, each should have a sense of belonging and participating.

### How a family looks at curriculum

Don and June Peterson and their three children see more in their church contacts than printed materials. The parents try to make their home Christian, but they also recognize that each of the children in his own way is seeking, even beyond the home, to understand life, reach for guidance, and have a purpose for living. Each grows at his own pace.

Jim, fourteen, has developed dependable standards of behavior. Worship has a definite place in his life. He has interests and ideals which

function even when he is not directly under the influence of parent or teacher. The church has come to have substantial meaning for him.

Opal, eleven, is led by whims. Her interest in church blows hot and cold. Sometimes she is rebellious; yet even when she makes mistakes and is confused, she still seeks to understand life and her place in it. Even though at times she is unfaithful, the church is always there, extending its affection, understanding, and comradeship when she suffers hard knocks as a result of her willfulness.

Susie, eight, finds all her church contacts interesting. She is in the children's choir, in a church club, in weekday religious education, and on a church school committee. Her parents are not sure how deeply the experiences go, yet the church is surrounding her with opportunities for growth.

Don and June feel that the church supports and enriches their family life in ways far beyond acquaintance with a body of materials. It helps them not only to learn about God, but to relate themselves to him. It not only teaches them about right and wrong, but helps them to associate with others on the basis of Christian standards. It nurtures them not only through a teacher and a textbook, but through its whole life of worship, study, work, and fellowship.

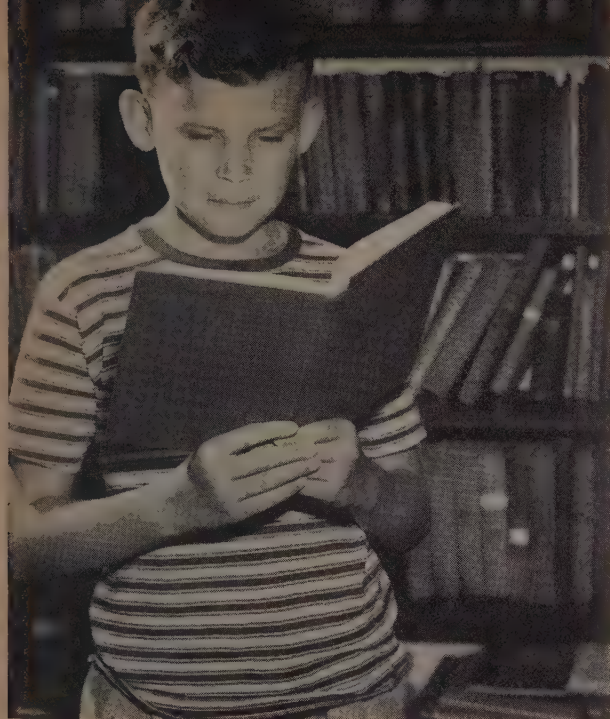
### How a curriculum comes into being

A curriculum comes into being as a church sees clearly its Christian education objectives, then shapes its life so as to work toward those objectives. The church is concerned with more than knowledge of the Bible, more than conformity to ethical standards; it wants each person to grow in his relation to God and to people, to feel personal worth as a child of God, to grow in a faith that will enable him to stand up to the problems which life will inevitably bring and to live significantly with them.

With such objectives clearly in mind, a church will want the best materials and equipment available. It will want to train its teachers in the procedures of group leadership. But it will see that these resources and leaders can be effective only if the church as a whole is living a contagious Christian life. For Christian education arises out of the whole life, faith, work, and worship of a church as that church devotes itself to its mission. ▶▶▶

<sup>1</sup>From *A Guide for Curriculum in Christian Education*, New York, National Council of Churches, 1955, p. 25. Price, \$1.00.





# There is a Wealth of materials

▶▶▶ Printed and visual materials are tools to be used by teachers, parents, and other leaders in providing experiences of Christian growth. Although Christian education can take place without the use of these materials, ordinarily it does not rise above the level of the materials used. While good materials do not guarantee good teaching, they contribute so substantially to it that no church can afford the risk of using inferior materials.

As a result of the advances in curriculum development in recent years, some church school teachers are reluctant to use the new materials because they seem strange. Yet it is important that teachers and parents understand what their denominational leaders are doing, often in cooperation with other denominations, and that they take advantage of what is being offered.

## Know the overall plan

Each course or unit needs to be seen in relation to the overall plan. Parents and teachers should study the curriculum charts and statements of objectives, showing how the materials provide for progression and at the same time are "beamed" at a person's needs at a given age. Since a denomination tries to interpret its theological insights, its understanding of the sacraments, and its mission program through its teaching materials, it is important that each church use and understand them.

Some materials are prepared interdenominationally, such as texts and resources for weekday and vacation church schools, leadership schools, homes, camps, and migrant workers. Other interdenominational efforts include missionary education materials prepared through Friendship Press and a Unified Protestant Sunday School Curriculum for the Armed Forces.

Curriculum materials should be used creatively, since the important thing is not what happens to the materials but what happens to the persons for whom the materials are intended. Yet even where differences in the character of a group call for adaptation of the materials, changes should be made with extreme care. Adapting too freely may defeat the plans for comprehensiveness and progression.

## Use supplementary materials

Basic study materials contain frequent references to supplementary materials which add personal meaning and historical perspective to the subject matter. A church should build up a good library of religious books and should encourage its members and staff to use it freely, as well as the local public library.

Kenneth Ford felt a need for reference materials, both for himself and his sixth-grade class. He found *The Interpreter's Bible* helpful, and read other books and several articles in *The National Geographic Magazine* related to Bible lands. His class became more interested in the basic materials after reading from *Junior Bible Archaeology* (Macmillan, \$1.50) and *Lands of the Bible* (Simon and Schuster, \$3.95), and about the Dead Sea Scrolls in *Cave of Riches* (Whittlesey House, \$2.75). These books stimulated class discussions and gave the boys and girls a new respect for the study of Christianity.

One member of an adult class made frequent references to books he had found in the library which related to the subject matter under discussion. Other members began asking about these books and reading them.

A remarkable development in recent years is the publication of many excellent books of religious value for all ages to be read in the home. One way a church can supplement the Christian education program is to make these books available to its families.

## Use audio-visuals

Basic teaching materials also make frequent reference to audio-visual resources. Many new audio-visuals are being produced regularly. Selecting and integrating these materials call for advance planning. The *Audio-Visual Resource Guide*, produced biennially by the National Council of Churches, carries evaluations of a comprehensive list of films and filmstrips, and monthly evaluations appear in the *Journal*. Audio-visuals should not be regarded as "extras," but as part of the regular curriculum.

Works of Christian art are among the most important visual resources. Many churches are purchasing reproductions of great paintings for permanent hanging and for use in Christian education. A list of more than seventy-five reproductions, many of them also available in colored slides, is given in the February 1959 issue of the *Journal*, "Art in Christian Education" (75c).

Because of the large number of resource materials available, a church would do well to have one or more persons regularly engaged in finding them, making them available, and training leaders in their use. An up-to-date listing of these materials, given to the leaders, will stimulate interest in exploring wider horizons of Christian education. ◀◀◀



# Buildings and Equipment Teach



►►► MRS. TAYLOR was arranging the junior room one Saturday morning when she heard Miss Lancey in the primary room. Hurrying across the hall, she found Miss Lancey rearranging the furniture. "What are you doing?" she asked. Miss Lancey replied, "I am making this room talk, and this time it is going to say the right things." She went on to tell Mrs. Taylor what she had learned at the leadership school on Monday evening: that a church building, its rooms, and room arrangements, can aid or hinder teaching.

So now she had broken up the center aisle that had invited the children to race and had removed the messy things that had been piled on the piano for weeks. The orderly room would say to the children, "Come in a quiet and orderly way to worship and study." The attractive books on the browsing table would say, "See what interesting things you can find in us."

Later, Mrs. Taylor and Miss Lancey went to the junior room to discuss improvements that could be made there. They decided on a few things, but came to the conclusion that they would both draw their pupils into further planning on Sunday, giving them an opportunity to share in improving the room arrangements.

## A building must suit the program

A church building speaks volumes about the regard that a church has for its people and for its Christian education program. Most church buildings can be made more attractive and useful if teachers and parents give thought to the matter, under the guidance of the board of Christian education. Even extensive modernization of buildings has been stimulated by concerned parents and teachers.

Buildings shape our programs, but we can first shape the buildings according to program needs. Whether a church is trying to make the best use of its present building or is planning a new one, it should first study program needs and carefully project its plans.

## What are the needs?

A basic consideration in planning a church building that will fit the program needs is adequate space. Children, young people, and adults learn best when they have plenty of room in which to move around and do things together. In the learning experience, space is ordinarily more important than equipment. Many churches are

over-equipped or are cluttered with unused furnishings that take up needed space.

At the present time there is a strong trend away from small classrooms arranged in large departments, towards rooms that provide from twenty-five square feet per person for adults up to thirty-five square feet per person for children, for groups of from fifteen to thirty. The rooms should vary in size so that they may be used by other groups as well as the church school. Detailed suggestions concerning room sizes and equipment for various age groups and activities are to be found in *Building and Equipping for Christian Education*, by C. Harry Atkinson (\$3.50), and *Briefs for Church Builders*, Nos. 13, 14, 15 (15¢ each).<sup>1</sup>

Light and color have a profound effect upon people while they are engaged in learning, and need to be planned for carefully. Ventilation that brings in pure air without draft is most important. Provision should also be made for the movement of traffic in and out of the building, without disturbing group activities. Sound-conditioning keeps interference at a minimum and sometimes reduces building costs by eliminating the need for partitioning.

Adequate storage facilities increase the potential use of other rooms. It is important that every church have a library and a supply room, centrally located, in order that its program may be enriched by the use of maps, slides, pictures, and other supplementary materials.

## Your attitude is what counts

Room, equipment, light, color, and other considerations mentioned are all part of the setting in which learning takes place—part of the curriculum in the broadest sense. Most important, however, is the attitude of parents, leaders, and other church members toward the provision and maintenance of these facilities. A church does not have to be rich in order to provide a good setting for learning. Children and young people will be convinced that Christian education is important and deserves their full participation if they see their parents and other adults

(Continued on page 51)

<sup>1</sup>Both titles are available from the Office of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N.Y. (after October 1, 1959, 637 West 125th Street, New York 27, N.Y.) The illustration on this page is from *Building and Equipping for Christian Education*.



# A Comprehensive program is needed

►►► WITHIN THE WHOLE Christian community of a church, there must be small groups of many kinds in which individuals may participate and have a deep sense of belonging and caring for others. These groups become the vehicles for various aspects of the curriculum.

Most denominations have materials to guide a church in the development of many groups: Sunday church school, youth fellowship, vacation church school, weekday church school, summer camps and conferences, day camps, through-the-week nurseries or kindergartens, church-membership classes, leadership-education classes, club groups, and fellowship groups for young adults, single adults, couples, and older adults. But just as an effective teacher plans his course of study with the needs and differences of individual class members in mind, so a church must plan its program in relation to the specific needs, interests, and abilities of the persons to whom it ministers. Denominational or interdenominational recommendations are effectively *adopted* only insofar as they are *adapted* to the needs of persons in a local church.

For example, the plans of a rural and city church may differ, not because rural people are categorically different from city people, but because their backgrounds, vocational interests, and patterns of living are different. City churches differ from suburban churches in that they include a larger number of single adults than the latter.

Not only do people have special needs that derive in part from their particular community situation, but the resources for meeting those needs differ in various situations. A rural church that fails to make use of its rural setting is as remiss as the city church that does not use the facilities of museums, art galleries, parks, and other community agencies.

## Relate the programs of all groups

The Sunday-morning church school is ordinarily the largest organization within the educational program. Given a carefully selected and well-trained teaching staff, which has been provided with the best possible materials and equipment, a church school can offer through-the-year guidance for all ages. Its value can be increased through expanded sessions of from two to two and a half hours for children's groups. The basic educational experience gained in the church school can be magnified many times over through the opportunities afforded in Sunday-evening fellowships, through-the-week activities, and summertime programs.

The curriculum of these groups need not overlap that of the church school; nor does it always have to be in the same area of concern. It may supplement the church school and make possible a wide range of activities which develop pupil leadership and experience in carrying responsibility.

Each group has a special contribution to make. Vacation church schools, offering a two-and-a-half to three-hour program every day for two or more weeks, provide a continuity of experience not possible in the Sunday church school. Camps give persons opportunity for profound inner renewal in relaxed situations, for working together in Christian community, and for feeling near to the Creator. Choir, drama groups, and family nights make contributions not available in any other way.

## Minister to special groups

A church should extend its ministry to exceptional persons: the physically handicapped, chronically ill, emotionally disturbed, mentally retarded, and very gifted. While it is often possible to serve these persons in the regular classes, sometimes they are best served in special classes. Several churches may cooperate in sponsoring such classes. The important thing is that the church not overlook these individuals whose need is as great as that of other persons.

Churches also have a responsibility to persons on the move. With populations becoming increasingly mobile, churches have an unprecedented opportunity to welcome and serve new residents, tourists, transient workers, students, and military personnel who may not feel settled in any community.

## Remake the program

A program of Christian education that develops according to the needs of persons to be served is being continuously remade in accordance with changing circumstances. This process calls for a thorough study of the community situation, of current trends in Christian education, and of resources available within the area and beyond it. It calls for careful planning to meet objectives and clear assignment of responsibility. ◀◀◀



## Section Four...

### Who is responsible?

*Who has the overall responsibility for the program of Christian education?*

*How do teachers get the training they need?*

*What can the churches do best together?*

## Administration is necessary

▶▶▶ A CHURCH'S concern or lack of concern for Christian education shows in the provision it makes for administering the program. Children, young people, and adults sense quickly whether the church cares enough about its teaching responsibility to make adequate preparations for it. What a given local church is shows up quickly in the condition of the building and equipment, the regularity and preparation of teachers, the welcoming of new people, the orderliness of procedures, the provision of materials and equipment, and the tone of the Christian education program.

### The board of Christian education

Though the board of Christian education is usually thought of as the body responsible for administration of Christian education, all of the official groups of a church have a share in it, directly or indirectly. The board of trustees or its equivalent is responsible for the maintenance of the building and its proper heating, lighting, and ventilating. Christian education,

to be most effective, must have the benefit of clean rooms, fresh air, plenty of light, and a friendly atmosphere.

The deacons, stewards, or their equivalent, have responsibility for mobilizing the personal resources of the parish in the spiritual mission of the church. If they do this well they create an atmosphere of Christian love and commitment in the church which is contagious, and may be the most important factor in the Christian education program.

The music committee, the drama committee, the committee on worship and the arts, and others, all have unique contributions to make, both directly and indirectly, to Christian nurture. The women's organization in many churches assumes certain direct responsibilities for work in the church school or with the parents. Even when this is not the case, the organization can encourage persons to share in the responsibility for the church school.

The board of Christian education is, however, in the key position to relate all of these groups, and parents, to the Christian education program. If new

equipment is needed, or a new building, a more adequate Christian education appropriation, or more and better trained leaders, it is the board of Christian education which should feel responsible for recognizing such needs and presenting the claims to the church.

In turn, the board of Christian education has the responsibility for holding the Christian education groups up to a high standard, with leaders taking regular training through supervised study, training conferences, departmental meetings, and regular monthly workers' conferences that are well planned. It will see to it that the church library is kept up to date, with reference books for the leaders and also good Christian literature for family reading by all ages.

The board is responsible for evaluating the program regularly, making sure that the materials are being well used, providing for new educational groups when they are needed, carrying on a long-range leadership recruiting and training program, and providing for effective cooperation between parents and leaders.

One very effective board of Christian education is made up of members with various backgrounds, including an educator, a social worker, a business man, former church school teachers, parents, a person active in the council of churches, and a librarian.

Members of the committee visit the church school and youth groups frequently, survey the physical equipment regularly, visit in some homes each year to keep sensitive to parents' observations about the program, frequently seek the counsel of the minister, and secure from him information about training conferences and local community resources.

The members hold frequent conversations with teachers and youth leaders to discover their concerns and needs, attend at least some of the teachers' meetings, and hold consultations with each leader about the reading of Christian education books and magazines. They study the objectives proposed by the denomination, adhere to a stiff Christian education reading diet for themselves, consult with denominational and church council leaders, and attend Christian education conferences and conventions.

For that church, the mechanics of administration are inconspicuous. What is most apparent is the pulsing of vitality throughout the church and its Christian education program—a vitality that reaches into the homes and community and has its effect even in the larger church fellowship of the area. ◀◀◀





▶▶▶ **DEEPLY ROOTED** in the nature and mission of the church is a reliance on leadership emerging from the "rank and file." A person related to a church is involved, by the nature of his membership, in the informal aspects of leadership development. For it is out of the body of the church that leadership must come.

Training for specific tasks is only one aspect of leadership development. Training goes on informally throughout the life of the church. One of the causes of the leadership shortages may be the failure to see the total church life as a leadership school.

A young married couple became a part of a Bible study group. Talking with other young couples about their doubts and their faith was a new experience. As their participation continued, they began to see their place in the life of the church. Discussing questions about faith and life helped them understand the meaning of Christian stewardship. When someone mentioned a shortage of teachers in the church school, the couple saw that they had a responsibility to witness to their faith and enrolled in a special training class to prepare to teach.

#### **Provide for special training**

In addition to the informal training which takes place in any church that is alive with a sense of mission and vital Christian fellowship, persons need training for specific tasks. A church school teacher or youth leader, besides being a deeply committed Christian, must understand the Bible and how to share it with a given age group. He needs special help in studying theology, church history, psychology, and teaching methods, as well as in leading worship services.

#### **The program is threefold**

There are three aspects to a church leadership training program: that carried on within the church itself; that carried on within the community in cooperation with other churches and agencies; and that made available beyond the community through training conferences, workshops, laboratory schools, and conventions. The interrelation of these aspects is illustrated by the experience of Mrs. Peterson.

Mrs. Peterson grew up in a Christian family and in the church. Benefiting from the informal leadership development that takes place within church groups, she accepted leadership in the women's organization and attended conventions. She was then asked to work in the primary department, beginning as an apprentice to



## **TRAINED LEADERS ARE ESSENTIAL**

a "lead teacher" in the department. After observing this teacher at work over a long period, and after many conferences with her and with other teachers on the subject of how children learn, Mrs. Peterson accepted responsibility for teaching a class of her own.

In addition to evaluating these weekly class sessions with her guide teacher, Mrs. Peterson regularly attended departmental teachers' meetings and monthly workers' conferences at which training was provided. She also attended a special Bible class for teachers conducted by the minister.

During the summer Mrs. Peterson took a two-week laboratory training course, for which the church paid all expenses. There she worked under an expert teacher, observing, doing some teaching, and sharing with other students in evaluation sessions. In the fall she attended a leadership school held cooperatively by the churches in her community, and decided to do so every year as part of her continued training program. She further developed her leadership capacities by reading certain books and magazines, made available through the church library and through subscriptions paid for by the church.

Soon Mrs. Peterson was able to help other beginning teachers. After a few years she became a supervisor, giving on-the-job training to new teachers and apprentices. She also taught classes in organized schools. Her experience is but one example of what

many persons have achieved through leadership training.

#### **Recruit systematically**

No church can recruit good leaders by the catch-as-catch-can method. Leaders must be recruited systematically. Many churches interview every adult member to learn of his leadership potentialities and interests. In some churches the responsibility for recruitment is carried by the board of Christian education, while others delegate this work to a personnel committee.

Recruitment does not end with the assignment of a leader to a specific task. It involves nurturing that leader, through training and supervision, until he achieves maximum effectiveness in a position of increasing responsibility. Beginning teachers often have capacities for becoming head teachers, department supervisors, trainers, and members of the board of Christian education.

#### **It's worth the price**

There is no easy or inexpensive way to develop good leaders. An adequate leadership training program calls for long-range planning, consistent effort, and considerable expense.

To do well, a church must be willing to pay the price of training its leaders and providing them with resources for continued growth. A church caught up in its mission in the world is eager to pay that price. ◀◀





## The churches must work together

▶▶▶ CHURCHES have been working together in Christian education for a long time. Many of the present councils of churches grew out of councils of Christian education, as experience in working together in this field demonstrated the possibilities of cooperation in other fields. Work done cooperatively with other churches is not something outside of the local church program, but is a vital part of that program. It needs to be carefully planned and scheduled, in order to insure the full benefit of cooperation to each of the churches involved. Aside from the practical benefits from increased economy and efficiency, the experience of working together is an important aspect of being Christian.

### Things churches do best together

The many things churches can do better together than separately vary from community to community, but there are some that are always done more effectively in cooperation. Certainly the task of evangelism, carried in part through Christian education, is too big to be undertaken individually by churches. If all the people of a community are to be reached, churches must work together rather than in competition or in isolation. Surveying the community's needs, in preparation for reaching all its people, is likely to be wasteful of time and energy unless it is done cooperatively.

Although much of the training of leaders is now done by the denominations working individually, many churches are able to have more people attend cooperative schools in their communities than can attend denominational area, regional, or national schools and conferences. The basic courses given in cooperative schools are equally valuable to members of any of the cooperating churches, even though curriculum materials may vary.

Churches have largely neglected their ministry to exceptional persons: the physically handicapped, mentally retarded, emotionally disturbed, and academically gifted (who are sometimes actually handicapped by public misunderstanding, in spite of their talent). The needs of these persons are best interpreted to the community through the church, working together with other agencies. It is best to serve such persons in regular groups, when possible; but sometimes special groups are required,

especially for the severely retarded. Special groups are often provided cooperatively.

Released-time weekday classes are usually cooperative. Many vacation church schools are held by several churches working together. Many festival occasions, such as Christian Education Week and Christian Family Life Week, are celebrated by churches working together or simultaneously through cooperative planning. Many youth gatherings and service projects are cooperative.

### Resources churches can use together

By working together, churches have access to many resources that might otherwise not be readily available to them. Radio and television stations and newspapers, for example, can render a great educational service to churches, and their managers are usually glad to cooperate when churches make a united appeal. The public schools, local Chamber of Commerce, and business concerns such as the public utilities, often furnish individual churches with information about the community, but too many churches requesting the same information can cause these agencies great inconvenience and duplication of effort. Therefore it is preferable that churches request the information cooperatively and make common use of it.

Libraries and social agencies have rendered remarkable service to churches. In most instances, the churches have used these community resources cooperatively. Increasingly, agencies serving children and youth, such as the Boy Scouts, Girl Scouts, Camp Fire Girls, YWCA, and YWCA, find that the only hope of reaching all the children and young people of an area is through a joint church-agency program including all the churches in the area.

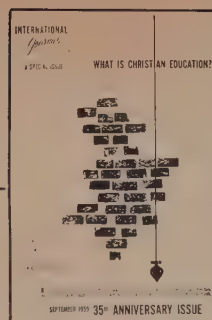
The resources of national, state, county, and city councils of churches and of other national, state, county, and local agencies can be a great help to local churches. These, too, are most easily secured by cooperative action.

### How churches work together

A local council of churches is usually the best channel for cooperation. If there is no such council, a ministerial association may serve in this capacity. County and state  
(Continued on page 51)



# How to use this issue...



►►► **THE PURPOSE** of this issue is to raise questions and stimulate discussion as much as to give answers. The writers have attempted to give a concise interpretation of Christian education in its many aspects, yet hope that readers will be stimulated to read further according to their areas of interest and responsibility. A few helpful resources are listed below.

People in many different relationships to a church need to face the question, "What is Christian education?" and to understand their roles in the church's teaching ministry.

## Church officials want to know

First of all, officials need to understand the Christian education program for their church. The responsibility for this program should never be thought of as belonging only to the board of Christian education. Since church officers make many decisions affecting the educational work, often without adequate understanding of the teaching ministry, this issue, more than any previous number of the *Journal*, has been designed with them in mind. Individual reading and group discussion can serve as background for the consideration of proposals affecting the Christian education program. The board of Christian education will want to lead the way in using this issue and making it available to others.

## Parents need to understand

Many parents, because they do not understand the trends in Christian education, fail to carry their responsibility and to give the church the cooperation it needs. Copies of this *Journal* may be given to parents, be used in parents' groups, and serve as a basis of conversation between teachers and parents.

"Let's take care of the children and young people—the future of the church lies in them" is a statement often made by church members. It shows concern for Christian education, but "taking care" gives only a vague impression as to what can be done. Many members would wel-

come a concise statement about Christian education and how they can put their concern into action. It is hoped that this issue will help members understand their responsibility in the teaching ministry.

## Teachers teach best when they learn

Training leaders in the face of rapid turnover is a tremendous undertaking. This *Journal* can be used in orienting new leaders and increasing the competence of those with experience. It makes interesting reading for individual teachers and leaders, and can be used, along with other literature, in a series of monthly or weekly workers' conferences. It will help supervisors and department heads keep abreast of developments in religious education and will aid them in their guidance of individual leaders.

## Leadership schools face the question

There is always a need for lively materials to supplement the basic texts in leadership schools, workshops, laboratories, and institutes. "What Is Christian Education?" can be used as a supplement in many courses for administrators and leaders of all age groups. It is a useful take-home piece for further study. Leaders of both denominational and cooperative training enterprises will want to make copies available to teachers and students.

## Professionals like concise statements

Ministers often find it difficult to read all they should in their many fields of responsibility. The concise statement given in this issue can serve them as an aid in understanding trends in Christian education and as a tool in working with church officials, parents, and teachers. Directors of Christian education face the same problems and will receive the same help. Denominational and council leaders will find this a useful tool and an interesting supplement to their other reading. College and seminary professors will use the material, not because it adds greatly to the content of the extensive literature on

the subject, but because it is concise and can help students in their field work and parish assignments.

## Churches about to build need help

Before planning a new building or modernization of its old one, a church must rethink its educational program, project a reorganization of it if necessary, and make sure that the architect understands how the building is to be used. The church will, of course, secure the counsel of its denominational leaders in Christian education and church building. Along with this, it will want to study "What Is Christian Education?" and other literature referred to below and recommended by denominational leaders. Such study and planning can help to assure a church that it will have a building of maximum usefulness for years to come.

To make it possible for churches and schools to have extra copies of this thirty-fifth anniversary issue available as needed, a supply has been printed. An order form will be found on page 48.

## For Further Reading

*The Church Redemptive*, Howard Grimes. Abingdon, 1958. \$3.50.

*Education for Christian Living*, Randolph Crump Miller. Prentice-Hall, 1956. \$6.50.

*Christian Nurture Through the Church*, Lee J. Gable. National Council of Churches, 1955. \$1.25.

*Encyclopedia for Church Group Leaders*, Lee J. Gable. Association Press, 1959. \$7.95.

*Invitation to Theology—Resources for Christian Nurture and Discipline*, Allen O. Miller. Christian Education Press, 1958. \$4.00.

*How to Work with Church Groups*, Mary Alice Douty. Abingdon, 1957. \$2.50.

*The Church School*, Paul H. Vieth. Christian Education Press, 1957. \$3.50.

*How a Small Church Can Have Good Christian Education*, Virgil E. Foster. Harper, 1956. \$2.00.

*Design for Teaching*, reprint of special issue of the *International Journal*. National Council of Churches, 1954. \$3.00.

See also the list of special issues of the *International Journal*, page 35.





## A-Vs in Christian Education

price of \$5.00. Within the A-V section of this issue, a full-page ad with coupon describes the book in detail and offers an order blank.

*Please note:* PAYMENT MUST ACCOMPANY EACH ORDER. THIS OFFER IS GOOD ONLY THROUGH OCTOBER 31.

### AVRG Evaluation Program Launches Largest Campaign in Its History for Evaluation Committee Members

The Department of Audio-Visual and Broadcast Education of the NCC has announced a full-scale drive to add interested and qualified Christian educators across the country and in Canada to its network of 63 interdenominational evaluation groups. Already, nearly a thousand persons from all walks of the Church are active in the program, yet the quickening pace of new productions, the urgent need to include non-projected materials in the process and consequent *Audio-Visual Resource Guide* coverage, plus the continuing desire to deepen the cross-section quality of the evaluations, necessitates this proposed expansion.

"The place and contribution of DAVBE's service to the field in the AVRG appears to be without challenge," commented the Rev. Donald Kliphardt, DAVBE associate director and AVRG editor. "Since the operation began more than ten years ago, it has grown in its constructive influence on the total educational program of the Church. This is due, in large measure, to the thousands

of volunteer hours and insights invested by these hundreds and hundreds of evaluators from coast to coast. Everyone concerned with the Christian education of our world is in their debt."

On the following page is printed a roster of the groups with a listing of the sponsoring organization and "contact person" for each one. If you would consider sharing in the dedicated service performed by the committee in your area, do not hesitate to write its sponsor.

### John Milton Society Releases New Production in Filmstrip and Paper Duplicate Form

"Eyes for Ears" is the newest material from the John Milton Society, non-sectarian Christian service organization working among the blind. Though originally produced as a 45-frame filmstrip, it has been released also as a printed flip-type booklet that parallels the projected material, offers supplementary information on the ministry involved, and describes the basic patterns of Society operation.

The filmstrip follows the experiences of two Japanese children living in one of their country's "Lighthouses" for the blind. It is loaned free of charge. If the borrowing group makes a \$10 contribution to the Society, the strip may be kept as a permanent addition to its library. Enough copies of the paper duplicate, also, are sent with each strip to allow each child seeing it to have a copy. Write John Milton Society at 160 Fifth Ave., New York 10.

### Address all correspondence to:

DAVBE, NCC  
257 Fourth Ave.  
New York 10, N.Y.  
(after Sept. 24, to:)  
475 Riverside Dr.  
New York 27, N.Y.

## The News Reel

### Year-End Special Offer Cuts AUDIO-VISUAL RESOURCE GUIDE Price in Half on 4th Edition

In order to clear the shelves of several hundred remaining copies prior to the NCC's move to 475 Riverside Drive, DAVBE is offering the 1958-59 Fourth Edition of the AVRG at a special half-

# Roster of Audio-Visual Evaluation Committees, 1959-60

FOLLOWING is a list of the cities in each of which there is a committee of persons who evaluate audio-visual materials designed for church use. These committees work in cooperation with the Department of Audio-Visual and Broadcast Education, Division of Christian Education, National Council of Churches, 475 Riverside Drive, New York 27, New York (after September 24). In each case there is given the sponsoring organization and the "contact person." The figures in parentheses following the address refer to the zone numbers.

1. ANDERSON, Ind. (Anderson Council of Churches)  
Mrs. T. L. Robertson, 724 W. Seventh St.
2. ANN ARBOR, Mich. (Ann Arbor-Washtenaw Council of Churches)  
Miss Marisa Keeney, 1432 Washtenaw Ave.
3. BALTIMORE, Md. (Maryland-Delaware Council of Churches)  
Miss Mabel Dawson, 14 W. Madison St. (1)
4. BELLEVILLE, Ill. (Belleville Ministerial Alliance)  
The Rev. Richard Risser, 17th St. and Morgan Ave.
5. BOSTON, Mass. (Massachusetts Council of Churches) \*

- Dr. Olivia Pearl Stokes, 14 Beacon St. (8)
6. BOULDER, Colo. (Boulder Council of Churches)  
The Rev. David Clark, 1648 Ninth St.
7. BUFFALO, N.Y. (Council of Churches of Buffalo & Erie Co.)  
The Rev. William Tempest, 1272 Delaware Ave. (9)
8. CASSOPOLIS-DOWAGIAC, Mich. (Cass Co. Council of Churches)  
Mr. Harry Doege, Rt. 4, Box 88, Cassopolis
9. CEDAR RAPIDS, Iowa (Cedar Rapids-Marion Area Council of Churches) \*  
Mrs. Lloyd Goettel, 509½ Third Ave., SE, Cedar Rapids
10. CHICAGO, Ill. "A" (Church Federation of Greater Chicago)  
Mrs. Mae Bahr, 220 W. Monroe St. (6)
11. CHICAGO, Ill. "B" (Church Federation of Greater Chicago)  
Mrs. Mae Bahr, 220 W. Monroe St. (6)

\*New committee now organizing.



12. CINCINNATI, Ohio (Council of Churches of Greater Cincinnati)  
Miss Flora Fender, 420 Plum St. (2)
13. CLEVELAND, Ohio (Cleveland Area Church Federation)  
Miss Jennie Doidge, 1900 E. 18th St. (5)
14. COLUMBIA, Mo. (Missouri Council of Churches)  
Miss Janet Isbell, Missouri Methodist Church
15. DALLAS, Texas (Greater Dallas Council of Churches)\*  
Dr. Luther Holcomb, 1101 Dorchester House (10)
16. DENVER, Colo. (Denver Area Council of Churches)  
Miss Iva Wonn, 1820 Broadway (2)
17. DETROIT, Mich. (Detroit Council of Churches)\*  
The Rev. Estel Odle, 65 E. Columbia Ave. (1)
18. ELGIN, Ill. (Elgin Council of Churches)\*  
The Rev. Glen Sutton, 224½ E. Chicago St.
19. ENID, Okla. (Council of Churches of Enid)\*  
The Rev. Lewis Corporon, Central Christian Church, Broadway & Adams
20. ERIE, Pa. (Erie Council of Churches)  
Dr. Charles Hough, Y.M.C.A. Bldg.
21. FLINT, Mich. (Greater Flint Council of Churches)  
Miss Mary Denholm, First Presbyterian Church (2)
22. FT. WORTH, Texas (Ft. Worth Area Council of Churches)\*  
The Rev. Louis Saunders, 707 Medical Arts Bldg. (2)
23. GARY, Ind. (Lake Co. Council of Churches)  
The Rev. S. Allan Watson, 7 E. Ridge Rd.
24. HARRISBURG, Pa. (United Churches of Harrisburg & Dauphin Co.)  
The Rev. Frank Nickel, 7717 Manor Dr.
25. HARTFORD, Conn. (Connecticut Council of Churches)  
Miss Muriel Rasmussen, 210 Pearl St. (3)
26. HOUSTON, Texas (Council of Churches of Greater Houston)  
Mrs. John Dyes, 9 Chelsea Pl. (6)
27. INDIANAPOLIS, Ind. (Church Federation of Greater Indianapolis)  
Miss Cathrine Carter, 310 N. Illinois St. (5)
28. KALAMAZOO, Mich. (Kalamazoo Co. Council of Churches)\*  
The Rev. Dorothy Kling, 129 S. Park St.
29. KANSAS CITY, Mo. (Council of Churches of Greater Kansas City)  
Mrs. Robert Landes, 216 E. Tenth St. (6)
30. LINCOLN, Nebr. (Nebraska Council of Churches)  
Mrs. John Stahn, Y.M.C.A. Bldg. (8)
31. LOS ANGELES, Cal. (Southern California Council of Churches)  
Mrs. Wallace Frasher, 3330 W. Adams Blvd. (18)
32. MADISON, Wisc. (Wisconsin Council of Churches)\*  
The Rev. Joseph Grandlienard, 119 E. Washington Ave.
33. MINNEAPOLIS-ST. PAUL, Minn. (Minnesota Council of Churches, St. Paul Council of Churches, Greater Minneapolis Council of Churches)  
Mr. Gerald Fahrenholz, 122 W. Franklin Ave., Minneapolis 4
34. NASHVILLE, Tenn. (Tennessee Council of Churches)  
The Rev. Sam Barefield, 201 Eighth Ave. S. (2)
35. NEW ORLEANS, La. (Greater New Orleans Federation of Churches)  
Miss Betty Gray, 5401 S. Claiborne Ave. (25)
36. NEW YORK, N.Y. "A" (Protestant Council of the City of New York)  
The Rev. Murray Walters, 244 W. 75th St. (23)
37. NEW YORK, N.Y. "B" (care of DAVBE, NCC)
38. NEW YORK, N.Y. "C" (care of DAVBE, NCC)
39. NEWTON, Kans. (Newton Ministerial Association)  
The Rev. Maynard Shelly, 722 Main St.
40. NORMAN, Okla. (Oklahoma Council of Churches)\*  
The Rev. Earl Kragnes, P.O. Box 3617, Oklahoma City (6)
41. OBERLIN, Ohio (Oberlin Graduate School of Theology)  
Dr. Ruth Lister, Bosworth Hall
42. PHILADELPHIA, Pa. "A" (Greater Philadelphia Council of Churches)  
Dr. Oliver Gordon, 1421 Arch St. (2)
43. PHILADELPHIA, Pa. "B" (Greater Philadelphia Council of Churches)  
Dr. Erich Voehringer, Luth. Seminary at Philadelphia, Mt. Airy (19)
44. PHOENIX, Ariz. (Phoenix Council of Churches)\*  
The Rev. Frank McKibben, 1875 N. Central Ave.
45. PITTSBURGH, Pa. (Council of Churches of the Pittsburgh Area)  
Miss Lois Zimmerman, 220 Grant St. (19)
46. PORTLAND, Ore. (Portland Council of Churches)\*  
Dr. William Cate, 209 Fitzpatrick Bldg. (5)
47. RICHMOND, Va. (Virginia Council of Churches)  
Miss Elizabeth Longwell, 109 W. Grace St. (20)
48. ROCHESTER, N.Y. (Federation of Churches of Rochester & Vicinity)  
The Rev. Harold Clark, 82 St. Paul St. (1)
49. SAN ANTONIO, Texas (Council of Churches of Metropolitan San Antonio)  
Mrs. Al Peacher, 403 E. Travis St. (5)
50. SAN FRANCISCO, Cal. (Peninsula Council of Churches)\*  
The Rev. Donald Bissett, 170 Poplar Ave., Millbrae
51. SEATTLE, Wash. (Greater Seattle Council of Churches)\*  
The Rev. Lemuel Petersen, 2005 Fifth Ave. (1)
52. SPRINGFIELD, Mass. (Council of Churches of Greater Springfield)\*  
Miss Barbara Anderson, 1840 Westfield St., West Springfield
53. SPRINGFIELD, Mo. (Springfield Area Council of Churches)\*  
Dr. Charles Lunn, University Heights Baptist Church
54. SOUTH BEND, Ind. (Council of Churches of St. Joseph Co.)  
Miss Helen Weber, Y.M.C.A. Bldg. (1)
55. ST. LOUIS, Mo. (Metropolitan Church Federation of Greater St. Louis)  
Miss Luella Nieman, 1720 Chouteau Ave. (3)
56. SYRACUSE, N.Y. (Council of Churches of Syracuse & Onondaga Co.)  
Dr. Donald Ely, Syracuse University, 121 College Pl. (10)
57. TORONTO, Ont. (Canadian Council of Churches)\*  
The Rev. Kenneth Wills, 3 Willocks St. (5)
58. TUCSON, Ariz. (Tucson Council of Churches)  
Mrs. Verl Reger, 301 E. Yavapai St.
59. TULSA, Okla. (Tulsa Council of Churches)  
Mrs. J. M. V. Macklin, 515 S. Denver Ave. (6)
60. WASHINGTON, D.C. (National Capitol Area Council of Churches)  
Mrs. Josephine Kyles, 1751 "N" St., NW. (6)
61. WATERBURY, Conn. (Waterbury Area Council of Churches)  
The Rev. Marshall Whitehead, 25 Prospect St. (2)
62. WICHITA, Kans. (Wichita Council of Churches)  
Mrs. Florence Lee, 352 N. Broadway (2)
63. WILMINGTON, Del. (Council of Churches of Wilmington & New Castle Co.)  
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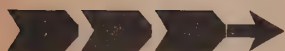
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 sfs: Francis of Assisi (see Heroes for God series)  
 f: Here and Now ..... Aug. '59  
 sfs: Heroes for God series ..... Dec. '58  
 r: Home and Church Songs ..... Apr. '59  
 f: The House that Hunter Built ..... Apr. '59  
 f: How Long the Night ..... Apr. '59  
 sfs: How to Organize for A-Vs in Your Church; How to Use Filmstrips in Your Church; How to Use Motion Pictures in Your Church (see Training Kit for Using A-Vs in a Church)  
 sfs: How We Got Our Bible series ..... Aug. '59  
 sfs: Jesus and the Children (see Jesus, the Friend series)  
 sfs: Jesus, the Friend series ..... June '59  
 sfs: Jesus Visits Mary and Martha; Jesus Visits Zacchaeus (see Jesus, the Friend series)  
 f: The Lady from Philadelphia ..... Apr. '59  
 f: The Land that Men Passed By ..... Aug. '59  
 f: Leisure for the Lord ..... Aug. '59  
 f: Let's Try Choral Reading ..... Apr. '59  
 f: Letter from Alaska (NF) ..... June '59  
 fs: Life of Jesus Christ as Portrayed in Stained Glass ..... Aug. '59  
 fs: Making Friends Is Easy (see A Better You series)  
 sfs: Making the New Testament; Making the Old Testament (see How We Got Our Bible series)  
 sfs: Margaret of Scotland; Martin of Tours (see Heroes for God series)  
 f: Mexico, Land of Color and Contrast ..... Apr. '59  
 f: The Middle East ..... June '59  
 f: Mid-East Profile ..... Mar. '59  
 fs: Mounting Pictures ..... Apr. '59  
 f: The Nativity (UW) ..... Dec. '58  
 sfs: Nicholas (see Heroes for God series)  
 f: None Goes His Way Alone ..... Aug. '59  
 f: North American Neighbors ..... Apr. '59  
 f: Our Friend, the Atom ..... Apr. '59  
 sfs: Patrick (see Heroes for God series)  
 f: Play Ball ..... Aug. '59  
 fs: Popularity Comes to You (see A Better You series)  
 f: Problems of the Middle East ..... Aug. '59  
 f: Russia ..... Aug. '59  
 fs: The Senior High Conference Story ..... Aug. '59  
 f: Serving Christ ..... Dec. '58  
 fs: Simon and Lucy of Alaska ..... Mar. '59  
 fs: So You Want to Make a Good Impression (see A Better You series)  
 f: Social Acceptability (see Adolescent Development series)  
 f: Song of Christmas ..... Dec. '58  
 f: To Each a Gift ..... Dec. '58  
 sfs: Training Kit for Using A-Vs in a Church ..... Aug. '59  
 f: Turn the Other Cheek ..... Mar. '59  
 fs: Village Reborn ..... May '59  
 sfs: Why Use A-Vs in Your Church? (see Training Kit for Using A-Vs in a Church)  
 fs: Yes, Politeness Is for You; Your Boss Is Proud of You; Yours for the Best (see A Better You series)

the power of  
the living christ  
in peter



## The Power of the Resurrection

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# Primary Department

by Marian Claassen FRANZ\*

THEME FOR OCTOBER:  
*Many Ways to Worship*

## Introduction

Through worship, primaries come to know God—not as a vague unrelated idea, but as a reality, a Person who cares for them individually. In worship they are led to respond to his presence, to declare his greatness, and to adjust themselves to his will and plan for the world. They can begin here a quest for a personal relationship with God, which is of course the most important aspect of their lives.

To lead children in such a worship and to direct their spiritual growth is a sacred responsibility that cannot be discharged hurriedly and without preparation. As you plan the worship, take care to see that it includes the following qualities:

**Purpose.** The period of worship is not a time filler, not a meaningless collection of hymns and stories; it has purpose, it goes somewhere, it has an end in view—namely, to relate the child to God.

**Movement.** The worship period has movement. It proceeds successively from one stage to another to the climax. First there is the setting of the worship mood, with quieting music or words that summon the children to an attitude of love and openness to God. This is followed by a declaration of praise, adoration, and thanksgiving, as expressed in great hymns, poetry, and Scripture, through which the children can join those who through the ages have worshiped God. Then there is a period of illumination, when through a story or talk the child's imagination is stirred, his emotions are

aroused, so that he will desire to respond to God. This experience leads naturally to a time of quiet and prayer, when the individual soul communicates with God in its own expression of thanksgiving, confession, and love. Finally there is the climax of worship, as the child commits and dedicates himself through his gifts and his expression of surrender to the will and plan of God. Each part of the worship should move smoothly to the next.

**Unity.** The worship service is not a careless assembly of unrelated elements, but is coordinated around a theme in such a manner that each part enhances the other and is meaningful as a part of the whole.

**Rhythm and Balance.** There must be a balance between the role of the adult leader conducting the worship service and the responses of the children. Do not fail in your planning to include participation by the children. Let them respond with remarks after a story. Plan for them to lead in prayer, help choose the hymns which relate to the theme, sing responses, select pictures and worship settings, write or dictate poems, song stanzas, and litanies. The older primaries may, with preparation, read short passages of Scripture.

There is balance, also, between the worshiper speaking to God and God speaking to the worshiper. Moments of silence can, with training and direction, become the climax of the worship in which each child personally communes with God.

There should be a balance between inspiration and expression. Be sure to give the children an opportunity to express what they feel. Much of the worship in the primary department will be informal and spontaneous. Be alert for any response to some experience or incident that may lead to worship. For example, the satisfactory conclusion of a discussion, the expression of wonder at some object of natural beauty, or the enjoyment of a picture, song, or story can be elevated to the level of worship by relating these experiences to God and speaking of them with reverence.

As you plan the worship, use the suggestions given here with discretion. They are incomplete. You will know best how to supplement, select, and adapt them to fit your situation. Even though they are not mentioned in each worship plan, it is generally understood that each service should normally include hymns, some use of Scripture, and at least one prayer.

Prayers will generally not be written in full. In some instances suggestions are given for what the prayer might include. Take care that the prayers are definite and not abstract, simple in vocabulary, and related to the experience of the children and to the theme of the worship.

Be imaginative in your use of the stories given. Some appear in full, others in brief synopsis only. Fill in details to make them live and fit your purpose.

If an offering is to be taken, it should be made an integral part of the worship, given by the children as an act of dedication and love to God.

Another important aspect of leading children in worship is the spiritual preparation of the leader. No amount of formal preparation for this task is adequate without daily sincere and earnest devotion. A teacher can guide others to a sense of the presence of God in their lives only when he himself is conscious of God's presence within him.

## For the Leader

What is worship? There are a multiplicity of answers: confession, adoration, praise, communion, etc. Just as there are many definitions of worship, so are there many ways in which worship of God can be expressed.

Adults too often present a narrow concept of worship to children—as something which occurs at a certain time on Sunday morning, at a certain place, and in a certain way. If we wish to lead primary children in real worship, we must broaden our concept of the ways to worship and include experiences which are familiar to children. Children do not learn values from abstract statements but from the concrete experiences of others, which can be related to their own experiences.

These worship services may help you as a leader to show primaries that they can worship God in many ways. Among the ways considered this month are thinking of God in silence, and praising him through music, painting, and sculpture. If primaries are told of these ways to worship God and are actually given the experience of expressing their love for him in these ways, worship will be real to them, and God will become more real.

### ADVANCE PREPARATION:

For the second service you will need to secure a recording of a part of Haydn's "Creation," or to arrange with your pianist to play a portion of it. Most hymnals have one of the themes as a hymn tune, "The spacious firmament."

For the third Sunday try to get a reproduction of one of Fra Angelico's paintings. Color reproductions and slides are often available from public libraries, and sometimes from school libraries. See page 39 of the February 1959 issue of this magazine for suggestions of places to purchase these.

### HYMNS FOR THE MONTH: (From *Hymns for Primary Worship*)

"Father, we will quiet be"  
"I love the quietness of prayer"  
"Before the long and busy day"  
"When in the quiet church"  
"I talk to God wherever I may be"

## 1. Praise God in the Silence

WORSHIP SETTING: Picture of people at worship or going to worship.

\*This hymnal, which will be the main source of songs for the year, is published by Westminster and Judson Presses and may be obtained from your denominational book store.

\*Church school superintendent, Woodlawn Mennonite Church, Chicago; curriculum writer, General Conference of the Mennonite Church.



**PRELUDE:** Play music softly as the children assemble. Encourage them to gather for worship in an orderly and quiet manner.

**LEADER:** "Sometimes when Jesus worshiped God, he liked to worship with others; and sometimes he liked to go away all alone and sit quietly and talk to God, and let God talk to him."

**SCRIPTURE:** Luke 6:12

**SONG:** Introduce and learn a song about quietness and prayer at church, for example, "When in the quiet church."

**STORY:**

#### IN THE QUIET CHURCH<sup>2</sup>

"I think you had better come to church with me today," said Cousin Sarah. "It's raining too hard for you to go home now."

Maisie smiled, and Cousin Sarah put her hand on the little girl's shoulder as they stepped quietly into the church. They took their places four benches from the front. All the people were sitting quietly.

Maisie kept still a few minutes. She was thinking, "It is so quiet. I'd better be quiet too."

It seemed like a long time, but Maisie sat quietly. She thought, "Why do some churches have pretty colored windows and some have just plain windows?" She was about to ask Cousin Sarah about it, when she noticed that all of the people were sitting with their heads bowed. They seemed far away. "They are not away," thought Maisie, "they are really here. Maybe they are with God and that makes them seem far away." Cousin Sarah had once said to Maisie, "God meets with his friends in the silence."

Maisie sat quietly looking at the friend in the front bench. "I believe God is speaking to her. Her face looks happy."

Maisie glanced around the room for a time, but there was nothing interesting to look at. Soon she was looking up into her friend's face again.

"Maybe God wonders why I don't talk to him," she thought. Then two lines came into her head:

"In this quiet meeting hour  
Teach me, Jesus, of thy power."

Maisie liked the little verse she had made. She said it in a quiet whisper several times.

Then Maisie thought about the story she had heard in church school about how Jesus laid his hands on a sick boy's head. He made the sick boy feel better. Maisie thought, "Jesus was always doing kind things. Perhaps I could do something kind too." A happy feeling came into her heart, and she thought, "Tomorrow, if it doesn't rain, I'll take 'Muff' over for the lame girl to pet. She never had a big Angora pussy cat."

Then suddenly Cousin Sarah leaned over and kissed Maisie. The friends at church were all shaking hands and going home.

"Has everyone talked to God all they need to this morning, Cousin Sarah?" said Maisie.

"Yes, dear."

"I talked to him, too," said Maisie.

**DISCUSSION:** Discuss how Maisie talked to God, and how he talked to her (by helping her decide to do something kind). Tell the children that they can

have a time of quiet, too, when they can think and talk to God.

**PRAYER:**

"Lord, in this quiet place of prayer  
We come to worship thee;  
Help us to know that thou art near,  
As we think silently."

(A half-minute of silence following this is long enough if the children have had no previous experience with silent worship. The period can be lengthened gradually as the children come to understand its meaning.)

**SONG:** "When in the quiet church"

## 2. Praise God with Music

**SONG:** "We thank thee for music"

**DISCUSSION:** Recall the story of Maisie and how she worshiped God in the silence. Suggest that music is another way in which we may worship him.

**SCRIPTURE:** Read Psalm 150. Let the children listen for the names of musical instruments that are used to praise God. Pause during the reading to identify such instruments as the strings, harp, and others mentioned.

**STORY:**

#### MUSIC FROM GOD

"Sing another song, Father," begged Joseph. Joseph's father never said, "I'm too busy," or "I'm too tired," for Joseph's father was always ready to sing.

In the evening, when work was done, Father Haydn played the harp. Joseph liked to sing the tunes his father played on the harp. The neighbors came to listen.

One day Joseph's cousin, who was a choir director, heard him sing. "You have a beautiful voice, Joseph. Would you like to come with me to my town and sing in my choir?" Joseph wanted very much to sing in his cousin's choir, but he was only six years old and he knew his father and mother would think he was too young. But when Joseph and his cousin begged, Father and Mother Haydn decided it would be good if Joseph learned more about music.

How Joseph loved to sing in the choir! Every Sunday morning they sang for the church worship. Joseph loved the beautiful music that made people think of God.

When Joseph was eight years old, another choir director heard his beautiful voice and asked Joseph to sing in his choir. This choir had many more singers, and the church in which they sang was much larger than the other. Many people came there to worship. Joseph loved to hear the beautiful music ring out in the big church. "I love this church music so much that I wish I could sing in choirs all my life," he thought.

But one day something happened to change Joseph's wishes. One day Joseph learned that he could no longer sing in the choir. He wanted to sing, and he tried to sing, but his voice had left him.

"Oh, what will I do now?" wondered a very unhappy Joseph. "I can't sing in the big choir anymore. I can't even sing in the little choir! I can't sing the beautiful music that makes people think of God."

Joseph was very sad. "I know what



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<sup>2</sup>Adapted from "Maisie's First Meeting," *The Children's Story Garden*, by Anna Pettit Broomell, J. B. Lippincott Company.

<sup>3</sup>As *Children Worship*, Jeanette E. Perkins, The Pilgrim Press. Used by permission.





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I'll do," he said at last. "If I can't sing, I'll write music for other people to sing!"

Joseph worked very long and very hard, thinking of tunes and writing the notes on paper. "I must do my best," he said.

Joseph Haydn wrote many, many tunes and long anthems for choirs to sing. One of the big anthems he wrote is called, "The Creation." It tells of the wonderful things God has made. Part of it tells how the stars and the moon and the heavens are all shouting the good news that God made them. After "The Creation" was finished, Joseph said, "Never was I so close to God as when I wrote 'The Creation.' I knelt down every day and asked God to help me write the music."

Many choirs sang the beautiful music, and many people listened to it. "You can write beautiful music, Mr Haydn," the people said.

"Don't praise me," answered Joseph. "I did not really write the music. It came from God."

MUSIC: "As you sit quietly and listen to a part of 'The Creation,' perhaps you would like to see if Joseph's music helps you to think of God." You may wish to let the children make comments after they have listened.

PRAYER: May be said or sung:

"Father, we thank thee" (for music) in *Hymns for Primary Worship*

### 3. Praise God with Painting

WORSHIP SETTING:

See "Advance Preparation" above for suggestions of how to obtain one of Fra Angelico's scenes from the life of Christ. The February 1959 issue of this magazine has a small black and white reproduction of "The Annunciation."

SONGS: "Within the quiet church," and refrain of "I Want to be like Jesus"

DISCUSSION: Let the children tell briefly about pictures they have painted at church school. Point out the works of art which adorn your worship area.

PICTURE INTERPRETATION: "Fra Angelico"

Fra Angelico painted pictures all day. That was his work. Very carefully he mixed his paints, and very carefully he brushed them onto his picture. When his pictures were finished, they told many stories from the life of Jesus, from the time he was a tiny baby until he grew up. "I will use my painting to worship God," Fra Angelico said.

Fra Angelico wasn't his real name, but his friends called him that because he was so kind. It means "Brother Angel."

Sometimes people would tiptoe into the room where he was painting and watch Fra Angelico. If you had watched him, you would have seen him paint a while, then bow his head to pray, and then paint again. He always stopped to ask God to help him paint.

One day a man came to see Fra Angelico's pictures. "Do you think my pictures tell how much God loves us?" asked Fra Angelico.

"Yes, they do. You do your painting well. In every one I can see by the way you have painted Jesus' face that he loves all people. But I was wondering about something, Brother Angel."

"What is it?"

"Look at this picture of the angel telling Mary that Jesus would be born. This is not a house like the one Mary had. See these doors and window? They look

like the doors and window of your home."

"Yes," said Fra Angelico, "when I wanted to paint a home for Mary, I told her she could have my home; so I painted it for her. And when I painted a chair for her I said, 'Here Mary, you may have my chair'; so I painted a chair just like mine. I wanted Mary to have some flowers to look at, so I painted the flowers that grow outside my house."

The man laid his hand on Fra Angelico's shoulder. "You are God's man," he whispered. "Your pictures will help people to think about God. They will help people to love God more, and they will help people to do the things God wants them to do. Go on with your work now, Brother Angel. God will guide your thoughts, and God will guide your paintbrush."

DISCUSSION: "Does this picture help you to worship? How does it help you to think of God? If you were an artist, what are some of the pictures you might paint to help people worship God?"

GUIDED PRAYER:

"Dear God, we thank you for beautiful things that help us to think of thee." (Pause for a short period of silence.) "We thank you for people who help us to think about you." (Pause) "Help us to think of ways we can help others to feel close to you." (Pause) Amen.

### 4. Praise God with a Statue

WORSHIP SETTING: Display a picture "The Christ of the Andes" if you have one in your files. (The author does not know a current source.)

SCRIPTURE: Psalm 147:1-2; John 15:17

LEADER: "We have heard stories of how people have shown their love of God by writing music and painting pictures. The people in this story have still another way of praising God. Listen to find out the way they chose."

STORY:

THE CHRIST OF THE ANDES

The days in the land of Chile and the land of Argentina were unhappy days. The people of Argentina were angry with the people of Chile, and the people of Chile were angry with the people who lived in Argentina. "We are so angry," they said to each other, "that we wish you were dead. We will start a war!"

So the people of Argentina made guns, and the people of Chile made guns. The big war was about to start.

Then Easter time came. On Easter Sunday the people went to their churches. As they sang and prayed, they thought, "God does not want us to fight. He wants us to love one another. Let's do something to stop the big war before it's too late."

So the people decided they would do something to show their friendship to each other. They would make a tall, tall statue of Jesus. They would put the statue in a place where everyone could see it. The statue would tell people that Jesus wants them to love each other.

A great artist worked day after day, shaping the beautiful statue. The people waited for the day when the statue would be finished. As they waited, they thought of a place to put the statue. "Let's put it on the very highest mountain, so high that the people of Argentina can see it and the people of Chile



can see it. It will help them to worship God."

Finally the statue of Jesus was finished and ready to be put on the highest peak of the Andes mountains. The statue traveled the first part of the journey by train. But the train could not go all the way up the mountain. "What will we do?" the people said. "This is not high enough."

They put the great statue on carts which were pulled by mules, but the mules could not go all the way to the top. The mountain was too steep. "This is not high enough," the people said. "How will we get our statue to the top?"

"We will pull it up ourselves!" they said at last. So they tied ropes around the big statue. The people of Argentina pulled, and the people of Chile pulled. They pulled and pulled together, until they had the beautiful statue of Jesus at the very top of the highest mountain.

The day came when the statue was to be uncovered so that all of the people could see it. Mothers and fathers and children all stood silently and waited. Slowly the wrappings were taken off. No one said a word. The people were thinking and praying silently. Then, as the sun was setting behind the mountains,

the people bowed their heads and prayed together that the statue would help everyone to think that God wants people to love one another.

PRAYER: "Let us bow our heads and pray in silence as the people did." (Silence). End the prayer with a few sentences thanking God for people who help us to worship him and for the fact that we too can worship.

#### ADDITIONAL RESOURCES:

Many other services could be built around great art in music, poetry, sculpture, painting, and other media. If there are reproductions of fine paintings in your church, this would be a good time to introduce them to your department. The article, "Pictures in the Christian Education of Children," in the February 1959 *Journal*, is helpful in indicating works of art appropriate for children. A book especially on this subject, with stories for the use of art in worship, is *Great Art and Children's Worship*, by Jean Louise Smith, published by Abingdon-Cokesbury. The Psalms contains good illustrations of great art in words, and some of them can be used for the inspiration of children.

## Junior Department

by Meta Ruth FERGUSON\*

#### THEME FOR OCTOBER:

*Our Hymn of Grateful Praise*

### For the Leader

The privilege of leading junior boys and girls in worship is one of your most challenging opportunities. Nothing is more important to boys and girls, and to men and women, than their relationship with God, since all of life and all other relationships are affected by it. A few minutes on Sunday morning communing with God is of great significance. Your task is to help make that experience vital.

In any experience of worship, the worshiper should meet God—really sense his presence and receive some new insight or affirmation as to God's will for him—and there should be an answering commitment to action in line with that insight. Even in a brief worship service for boys and girls this sequence of expectation should be kept in mind: there should be a divine communication and an answering response. Increased understanding of God, gratitude for his blessings, a more Christian way of meeting day-by-day challenges, a greater appreciation of others—these are just a few of the significant ways in which junior boys and girls can be affected by an authentic experience of worship.

The one who is leading the service must worship, too, if the period is to be

effective. There is no place for the feeling, "This is a children's service, and I can't expect it to speak to me." It is true that a children's service might not speak to your need in the same way that an adult service would; but if you are conscious that God is there and that he is speaking through you as leader, you too can worship. This is one reason why it is usually better for an adult actually to lead the worship period, since it might be difficult for a junior boy or girl to worship because of self-consciousness.

If this is to be a worshipful experience for you, you must be prepared to meet God, and not be burdened by hurry and concern as to what you didn't get done or must do next. You will, however, be aware of your group and perhaps will discern some lack of attention or misbehavior. Only in a dire emergency is it advisable to disrupt a worship experience in order to "discipline" someone, although if the disturbance is keeping everyone from worshipping it may have to be dealt with in a kind but firm manner.

These resources are offered as suggestions only, to be adapted and revised to fit your own situation. For example, you may want to supplement them with a story of your own to carry forward the aim of the service and may select other worship ideas as needed from the suggestions given. Litanies, prayers, choric readings, and other materials are offered

as ways in which worship may be expressed. You may find that resource suggestions on a particular theme may be used more effectively at some other time during the year when they would correlate with the lesson. Often more suggestions are offered than can be used, to give you opportunity to make choices. Substitutions can be made if the particular picture or other item is not available.

Junior boys and girls enjoy working together. A junior worship committee, with adequate adult supervision, is a worth-while experience. The fact that juniors participate in the planning can make the services more meaningful.

Adequate preparation is essential if worship services are to be effective. If possible, arrangements should be made ahead of time for learning new hymns, choric readings, Bible passages, and other elements. It would be well for you to read the resource suggestions carefully as soon as each new *Journal* arrives, to discover what opportunities for preparation need to be planned. In learning new hymns, it is important not only to teach the tune but to discuss the meaning, interpreting difficult words and phrases. Special help will be required for those who are to participate as individuals. Also, time will be needed to discuss the meaning of worship.

If not enough time is available for preparation, it may be necessary occasionally to devote the worship period itself to learning new hymns and making other arrangements, limiting worship on those occasions to a brief prayer.

Where there is a worship committee and adequate time for preparation, juniors can often make an effective and reverent contribution to the service. Some of the talks and comments suggested for the leader may be given by the boys and girls. They might write their own litanies instead of using the ones suggested.

Unless otherwise indicated, the hymns given in these suggested worship resources can be found in either *Hymns for Junior Worship* (published by Westminster and Judson Presses), or *Singing Worship* by Edith Lovell Thomas (Abingdon Press). Another hymnal you should have is Friendship Press' *The Whole World Singing*, also by Miss Thomas.

Hymns should be chosen which are meaningful to junior boys and girls. They should be learning some of the "traditional" hymns of the theme. These can be made meaningful to them if difficult terminology and outworn phrases are interpreted in words they understand. Use those hymns which have a message compatible with juniors' comprehension.

The worship suggestions offered assume a rather flexible order of worship. They can easily be adapted to either a formal or an informal situation. Only occasionally is mention made of preludes and processional hymns. The offering is usually not mentioned unless it appears to fit into the sequence of a particular service. Some groups may prefer to use the same processional hymn and choral offering response regularly for an entire month.

No effort is made to give detailed sug-

\*Program Assistant, Department of Christian Education, The Church Federation of Greater Chicago; writer of curriculum materials, The Five Years Meeting of Friends.



gestions for developing a worship setting, and in most cases only items are mentioned which relate specifically to the theme. Many times you may want to use other things, such as candles, an open Bible, or flowers. This may be the responsibility, under adult guidance, of the worship committee.

These suggestions will be of value to you only as you adapt them and use them with your boys and girls in mind.

## 1. For the Beauty of the Earth

### WORSHIP SETTING:

Display a picture of a lovely autumn or other appropriate scene, or an arrangement of autumn leaves and deep-yellow or burnt-orange candles. Suggested pictures: Constable's "The Cornfield" (small print available at 50¢ from Artex, Connecticut); Van Gogh's "Vegetable Gardens at Arles" (20½ x 16 print, \$4 from the New York Graphic Society, 95 Putnam Ave., Greenwich, Connecticut.)

PRELUDE: "For the beauty of the earth"

CALL TO WORSHIP: Psalm 118:24

OPENING HYMN: "Joyful, joyful, we adore thee"

SCRIPTURE: Psalm 19:1-6

LEADER: "Sometimes we take for granted commonplace things around us, forgetting to be thankful for them and to recognize that God is the giver of these good gifts. There is a familiar hymn which can help focus our attention on some of these things which we often fail to appreciate."

HYMN: "For the beauty of the earth" (Entire hymn)

LEADER:

"So many things are mentioned in this hymn that we can't think specifically about all of them today. That is why, during this whole month, we are going to let this hymn help us worship and express our gratitude. Today let us think especially of the first two stanzas."

(A junior who has prepared in advance to participate in this way, reads these stanzas of the hymn.)

"Someone has said that God must have loved beauty to have made the world so beautiful; that he could have planned a

world that was all gray, but he didn't choose to do so."

### LITANY OF THANKS:

The suggested litany may be used in either of two ways. The refrain, "We thank you, God," may be said in unison by the boys and girls, with the leader reading the other parts, or individual juniors may be chosen to read each portion of the litany. Another way would be to use it as a guided meditation, having the leader read it all and pausing after each portion for a brief period of silence, during which everyone adds his own private prayer of gratitude. The statements suggested here may be changed in any way that will make them more appropriate and meaningful to the boys and girls. Seasons differ with the locality, so that autumn will not always manifest itself as here described:

"For the beauty of the earth—

For the leaves of gold and green and crimson,

For the trees in all their splendor

Some laden with scarlet fruit,

For autumn flowers: chrysanthemums, asters, goldenrod:

We thank you, God.

"For the beauty of the sky—

For blue sky and drifting clouds,

For the sun which warms and cheers us,

For the gorgeous colors of the sunset,

For the night sky with its countless stars

And the soft beauty of moonlight:

We thank you, God.

"For the beauty of each hour—

For slowly spreading light at dawn,

For the brightness of the noonday,

For the evening when the sun seems to sink from view,

For the softness of the dusk,

For the beautiful night time:

We thank you, God."

HYMN: "We thy people praise thee"

OFFERING

OFFERTORY HYMN: "We give thee but thine own"

PRAYER: "Father God, help us this week and every week to be more aware of the beauty which is around us."

## 2. For the Joy of Ear and Eye

WORSHIP SETTING: Display Breton's "Song of the Lark" (available in a small print from Artex, at fifty cents) or another appropriate picture.

PROCESSIONAL OR OPENING HYMN: "Joyful, joyful, we adore thee"

CALL TO WORSHIP: Psalm 147:1,7a

HYMNS: "This is my father's world" and first three stanzas of "For the beauty of the earth"

MEDITATION:

"Let us think especially today of the third stanza of our hymn. Sometimes we forget how many wonderful things there are for our eyes to see and for our ears to hear. Not all that we see, nor all that we hear, is beautiful and good. At some other time we will think about some of the unlovely things and about what we might be able to do to change some of them, but today let us concentrate on the loveliness we see and hear.

"Also, there is another interesting

thought which the hymn writer has called to our attention. What does he mean when he says: 'For the heart and mind's delight, for the mystic harmony linking sense to sound and sight?'

"It isn't enough that the asters are lavender and pink and deep red, or that music is full of harmony. If our eyes were not made in such a way that we could see beauty, and if it weren't possible for messages to travel between the eye or ear and the brain, and for the mind to interpret those messages, the gorgeous flowers and inspiring music might just as well not be. In fact, scientists say there really isn't any sound until it reaches the eardrum. All this was in God's plan when he made us with bodies and minds and spirits. This is 'the mystic harmony linking sense to sound and sight.'

"Today let us make our own litany of thanks as we think of some of God's gifts which come to us through our ears and eyes."

### COMPOSITE LITANY:

Ask each one to mention one thing for which he is especially thankful. After each statement, a unison statement, such as "For this we thank you, God," may be used.

The number of boys and girls in your group and their willingness to participate will make some difference in the way this litany develops. In a small group, each junior might not need to be limited to mentioning only one thing. In a large group, everyone would not be expected to participate individually. If it could be done unobtrusively and without disturbing the reverent attitude of participants, you might want to ask an assistant to write down the statements as they are made, so that this litany might be used again.

OFFERTORY SENTENCE: One way to express our thanks to God for his gifts to us is to help carry on his work and to help tell others of his love and gifts to us.

OFFERTORY HYMN: "We give thee but thine own"

PRAYER: "Christians living in the fifteenth century prayed a prayer which is still being used. Let us make it our prayer, too:"

God be in my head,  
And in my understanding;  
God be in mine eyes,  
And in my looking;  
God be in my mouth,  
And in my speaking;  
God be in my heart,  
And in my thinking;  
God be at mine end,  
And at my departing.

## 3. For the Joy of Human Love

WORSHIP SETTING: Display a picture of a family or of friends who are playing or working together.

In considering a topic such as this, you as leader must be very sensitive to the individual boys and girls in your group. Is there a child who has just lost a parent or another member of his family? Do some children come from broken or unhappy homes? Ask yourself questions such as these to point up the need, as always, to plan this worship service for the junior boys and girls in your group.

PRELUDE: "For the beauty of the earth"

CALL TO WORSHIP: Psalm 150:1, 6

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HYMN: "Thanks for homes"

LEADER: "Today we shall think especially of the gift of family and friends. Let us sing together the new stanza of our hymn."

HYMN: Fourth stanza of "For the beauty of the earth"

#### DISCUSSION AND MEDITATION:

Guided discussion and meditation may help junior boys and girls participate in a worshipful experience. You may initiate the discussion by calling attention to the fact that it is God's plan for people to live in families, quoting Psalm 68:6 from the King James and the Revised Standard versions.

Talk together briefly about "the joy of human love." You might ask such questions as these: "Does knowing you are loved by someone make you joyful?" "How do you feel when you love someone?" "Does being loved give you a good feeling?" "Are there responsibilities connected with love?" "Do your parents love you only when you are good, or do they love you because you are you?"

Talk about friendship. Remind children that Jesus thought friendship so important that he said to his followers, "I have called you friends." Ask them what it means to be a friend. Ask if gentle thoughts can make families and friends happier and whether gentle thoughts lead to gentle actions.

At the close of the discussion, suggest that the pianist play "For the beauty of the earth" very softly, and that while she is playing each one pray silently, thinking about his gratitude for members of his family and for his friends, and also about definite ways in which he can be a better friend and a more responsible family member.

An alternative plan, if you feel that it might be difficult to achieve a worshipful atmosphere through discussion, would be to have individual juniors make brief statements as to why they feel like praising God for mother, father, brother, sister, and for friends. These talks should be assigned ahead of time and require your guidance.

CLOSING PRAYER: Psalm 19:14, in unison.

## 4. For Thy Church

WORSHIP SETTING: Choose an attractive picture of a church. It may be a picture of a lovely cathedral or of a simple New England type meeting house. Or a small model of a church, such as is sometimes used in Christmas decorations, may be used if it is artistic and dignified.

CALL TO WORSHIP: Psalm 122:11

HYMN: "Houses of worship" in *The Whole World Singing*

#### LEADER:

"Today we will think of the last part of our special hymn of the month. Read the fifth stanza of 'For the beauty of the earth.' What do we mean by 'church'? Sometimes we may refer to the church building, but that isn't the most important meaning. It isn't necessary to have a special building in order to have a church. In one of his letters to a friend, Paul spoke of 'the church in your house' (Philemon 1:2). 'Church' may mean a particular church, such as First or Second Church, Trinity or Olivet or Bethel Church, or one of many other names. Or, it may refer to a particular denomination, like the Lutheran Church or the

Methodist Church. Or it may mean all the churches together as the Church. If we think of it in this larger sense, we remember that the church is almost everywhere,

'Lifting up on every shore  
Her pure sacrifice of love.'

STORIES: The following stories about the church in various places may be told by individual junior boys and girls:

#### BUILT WITH A PRAYER

"If the building of a church should begin with a prayer," said a Belgian Congo missionary, "then our first permanent church among the Bayaka people was built with much prayer."

Much prayer and much labor. Up from the deep valley below the village, the people carried their loads of rock. Old people, men, women, boys and girls. For two long, hot, tiring months the people carried the rock for the church. During all this time they were sustained by daily services; and when Christians were joined by non-Christian volunteers, there were special classes of instruction for them. Baptisms in the new church followed. The dedication of the church was called the greatest event of the year. No wonder when the Old Chief came into the sanctuary he whispered, "When one comes in here, one *must* pray."

#### NIGHT STUDY<sup>1</sup>

An old mining camp may seem depressing, its abandoned chapel desolate. But in an isolated port in northern Chile a church is being reborn in the picturesque building abandoned years ago by an English mining company. There is no pastor in the area, but a twenty-two-year-old Evangelical is shepherding a small congregation while he studies a lay preacher's course. As the head of a family, he operates a clothing store during the day, and so must study late into the night.

#### BRICKS FOR GOD<sup>1</sup>

Don Santiago Armoa was engaged to help in the construction of a roof on a mission building in Paraguay. As he worked with the missionary, he asked what the Protestants believed. Finally he agreed to attend Sunday services. In due time Don Santiago was baptized and became an ardent Christian. This was many

<sup>1</sup>From *Christian World Facts*—1958-59

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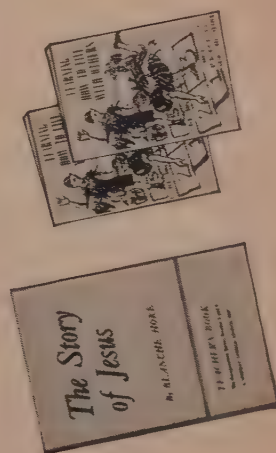
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years ago. In 1957 this first convert led the congregation in efforts to build a new church building, he himself laying the cornerstone. Missionaries report that as Don Santiago goes to his work as a mason he often stops to preach . . . He says, "I want to lay some bricks for God."

HYMN: "Our church"

OFFERING

OFFERTORY HYMN: "We give thee but thine own"

LITANY:

Unison: We thank you, God, for the Church.

Leader: For our church, [fill in the name of your own individual church], for the opportunity to come here to worship you, and for the good things it does.

Unison: We thank you, God.

Leader: For all the churches in our town (city or community).

For the Church—the holy, catholic church [use this phrase only if your group is familiar with it through the Apostle's Creed and understands its

meaning], of which all individual churches are a part, which witnesses to Jesus Christ throughout the entire world.

Unison: We thank you, God.

POEM:

"The Church of Jesus Christ

Reaching up—

Reaching out—

Inviting everyone into the blessing  
Of its fellowship.

Clasping hands,  
Your church and my church—  
Joining together to do its share  
That God's Kingdom may come on  
earth."

PRAYER HYMN: Sing again softly and prayerfully the stanza about the church in "For the beauty of the earth."

\*Written by M. R. F. and published in *The Penn Junior Teacher*, Five Years Meeting of Friends. Used by permission.

## Junior High Department

by Olive L. JOHNSON\*

THEME FOR OCTOBER:  
*Finding God in Nature*

What is the place and purpose of worship in the church? Let's start with the premise that in worship we establish a relationship or communion with God. We seek to test our lives by God's will, asking his guidance in the practical issues of the day. In other words, worship is personal. True, there is great value in group worship; but since every group is made up of individuals, worship is still an individual, personal experience.

The church service, then, is intended to be the opportunity for individuals, largely adults, to experience the personal re-establishing of closeness to God under the guidance of the minister. In addition, there must be within the church other opportunities for persons of all ages to study about God, about society and its demands, about vocations in the social framework.

It is not surprising that the worship experience in a church service is more meaningful to adults than to children, since persons grow in their need and ability to respond. This does not mean, however, that children and teen-age youth should not worship with adults. It merely means that opportunity for children and youth to know the experience of true worship must be offered at a level commensurate with their maturity. This makes the planning of worship a vital part of a church school program.

\*Teacher of youth in the Wilmette Congregational Church, Wilmette, Illinois. Educational Therapist, National College of Education, Evanston, Illinois.

What do we mean when we worship? Dr. Clarence Seidenspinner has suggested that in all worship there are at least three important phases or steps: thanksgiving and praise; facing a situation or wrestling with problems; penitence and dedication. These steps might be subdivided, but a very meaningful worship can be built on the larger framework.

God comes first. Our hearts respond in praise and thanksgiving because of his goodness, his care, his majesty. How is such praise and thanksgiving expressed? No better media could be found, of course, than the songs we sing, the Psalms, the poems and reading we use as vehicles for our thoughts.

When we have approached God in praise and thanksgiving, we are then ready to face the problem of understanding God's will. Perhaps we wish to be more successful in our human relations, more in accord with God's plan for us. At this point we are facing our problem squarely. We may use stories and incidents, present the situation as it is, and turn our hearts and minds to God.

As a concluding act, we humbly offer our lives to the service of God, asking God's forgiveness for the many times we have failed, and seeking his continued encouragement and blessing as we strive each day to improve and achieve greater perfection.

In this framework, the elements of a service may be planned which enable those sharing in it to grow in "wisdom and in favor with God and man."

Junior-high-age people are able to work in a very meaningful way with a good adult leader in planning worship for their group.

What is the role of the adult leader? Simply this: to help boys and girls develop the ideas to be stressed in thanks-giving, petition, problem facing, and dedication. He must provide all kinds of appropriate materials suitable for good services and act as consultant while the young people make their selections. He will see to it that there is a supply of hymnbooks on hand, with selections suitable for the age, as well as Bibles, some interesting poems and stories, and perhaps some visual aids which would help make the service more valuable.

When the time for the service arrives, shall it be led by the young people or by the adult counselor or teacher? There is some difference of opinion about this. If young people are to lead the service, they must be well prepared. They must be able to read with clarity and understanding, and to perform effectively whatever part they play, so that the service will be meaningful for the entire group.

Many young people feel that while they may be able to read well enough, lead the singing, and pray sincerely, few of them are effective in telling a story which points up some problem they wish to face.

Junior-high-age committees are usually more successful if chosen for a comparatively brief term, since the discipline of a regular responsibility does not then become a burden and all members are given the opportunity to participate.

### The October Services

A general theme is suggested for the entire quarter, from October through December: "Finding God," or "Awareness of God." For October the central idea will be "Finding God in Nature"; for November, "Finding God in the Lives of Dedicated People"; and for December "Finding God through Jesus." Naturally the resources given here are not to be followed verbatim, but merely considered as guides, both in arrangement and in the type of materials which might be used.

"Finding God in Nature" is a fitting theme for October, since autumn is a season of such beauty in so many parts of the world that it inspires feelings of wonder, awe, and exhilaration which are in themselves a preparation for worship.

When visual aids are suggested, as for the first Sunday, care must be taken that the service does not become merely an entertaining program. When wisely chosen and woven into the service with care, they can help junior highs focus their thinking on God and be receptive to his presence.

The slides of nature scenes recommended for the first Sunday might be chosen by the worship committee from those taken by members or their families. Many families today have 35mm cameras and have taken splendid pictures of nature in many places. If such slides are not available, others may be rented from libraries and audio-visual centers. Of course it will be necessary to provide a projector for showing the slides.

If slides and a slide projector cannot be secured, pictures eight by ten inches or larger may be cut from magazines or



other sources, carefully mounted, and used. An entire poem might be illustrated on a large screen or plaster board, and the pictures permitted to speak for themselves as the poem is read and the hymns sung. Or, the pictures might be individually mounted and presented as appropriate.

## 1. Finding God in the Beauty of Nature

**CALL TO WORSHIP:** First stanza of "Worship the Lord in the beauty of holiness," to be sung from the rear of the group.

**LEADER:**

"Let us worship God, the creator of the universe. God's world of nature is one of our best evidences that there is a dependable power surrounding us all.

"In the songs we sing and the words we say, we will try both to give God honor and glory, and also to be still and feel God's presence within us."

**HYMN:** "When morning gilds the sky"

**POEM:** "Canticle to the Sun," by Saint Francis. (This may be found in many places. It is in *The New Hymnal for American Youth*, page 318.) This should be read glowingly and in the spirit of prayer. Conclude with the "Seven-Fold Amen," either sung by a choir or played on the piano.

**AUDIO-VISUAL PRESENTATION:** "The One-Thousandth Psalm"<sup>2</sup>

**Slide 1:** (Any good scene of mountains, trees, or ocean)

**Voice 1:** O God, we thank thee for everything: For the glory and beauty and wonder of the world,

**Slide 2:** (Beautiful flowers in color)

**Voice 2:** For the glory of springtime, the tints of the flowers and their fragrance; For the glory of the summer flowers, the roses and cardinals and clethra;

**Slide 3:** (A glorious autumn scene)

**Voice 1:** For the glory of the autumn, the scarlet and crimson and gold of the forest;

**Slide 4:** (Snow scene)

**Voice 2:** For the glory of winter, the pure snow on the shrubs and trees, We thank thee that thou has placed us here

To use thy gifts for the good of all.

**Slide 5:** (Lake or ocean scene)

**Voice 1:** O God, we thank thee for everything,

For the sea and its waves, blue, green and gray and always wonderful; For the beach and the breakers and the spray and the white foam on the rocks;

**Slide 6:** (Scene showing beautiful cloud formations)

**Voice 2:** For the blue arch of heaven; for the clouds in the sky, white and gray and purple;

**Slide 7:** (Fields or any growing crop)

**Voice 1:** For the green of the grass; for the forests in their spring beauty; for the wheat and corn and rye and barley; We thank thee for all thou hast made and that thou has called it good; For all the glory and beauty and won-

<sup>1</sup>In *The New Hymnal for American Youth*.

<sup>2</sup>By Edward Everett Hale. Appears in *The New Hymnal for American Youth*, page 317, in two selections.

der of the world.

We thank thee that thou hast placed us in the world to subdue all things to thy glory;

And to use all things for the good of thy children.

**HYMN:** "For the beauty of the earth"

**OFFERING:** In addition to giving money, the junior highs offer their talents, time, and service to God.

**DEDICATION PRAYER:**

"In love and humbleness we present these gifts to be used in thy service. Use all of us, O God, as witnesses of thy presence and surrounding care. Amen." (The young people will probably wish to write their own prayer of dedication in place of this one.)

**HYMN:** "Lord of all being, throned afar"

**BENEDICTION** (by the leader): "Now unto our God and Father be the Glory for ever and ever. Amen."

## 2. "In the Beginning God Created Heaven and Earth"

**CALL TO WORSHIP:** First stanza of "Holy, Holy, Holy, Lord God Almighty"

(This might be played by two boys on the trumpet. In ancient times trumpets were used to call people to worship, in the spirit of a summons, and it is just as impressive to do so today. If there are no trumpeters, one verse may be sung or chanted.)

**LEADER:**

"Suppose you were standing on the earth all alone, centuries ago. What would you ask? The chances are you would want to know where the earth came from, where you came from, who was responsible for everything, for those are the questions all men have been asking down through the years. Science investigates atoms and elements, the development of man, and hundreds of other important matters, but back of everything is God.

"In the Bible, men have tried to put into words the thought that God is the Creator of heaven and earth. Their ideas are found in the first two chapters of Genesis. Those writers were not trying to be scientific and describe precisely how the world was created; they were trying to state a great truth. Today when we read those words, we too sense the eternal truth of God in the created universe. Let us listen to them now."

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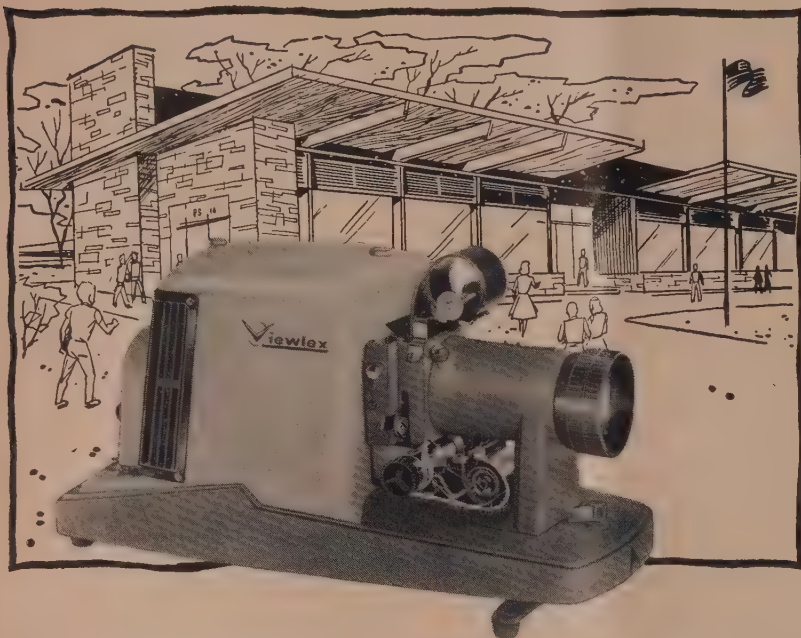
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### THE CREATION

**Dark Voices:** In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep... And God said,

**Solo:** "Let there be light."

**Light Voices:** And there was light... and God separated the light from the darkness. And God called the light Day and the darkness he called Night.

**All:** And there was evening and there was morning, one day.

**Medium Voices:** And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters..." And God called the firmament Heaven.

**All:** And there was evening and there was morning, a second day.

**Dark Voices:** And God said,

**Solo:** "Let the waters under the heavens be gathered together into one place, and let the dry land appear..."

**Dark Voices:** God called the dry land Earth; and the waters that were gathered together he called Seas. And God saw that it was good...

**All:** And there was evening and there was morning, a third day.

**Light Voices:** And God made the two great lights, the greater light to rule the day; and the lesser light to rule the night; he made the stars also...

**All:** And there was evening and there was morning, a fourth day.

**Dark Voices:** God created the great sea monsters, and every living creature that moves... And God saw that it was good.

**All:** And there was evening and there was morning, a fifth day...

**Medium Voices:** So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said to them,

**Solo:** "Be fruitful, and multiply, and fill the earth, and subdue it..."

**All:** And there was evening and there was morning, a sixth day.

**Dark Voices:** Thus the heavens and the earth were finished, and all the host of them.

**Light Voices:** And on the seventh day God finished his work which he had done, and he rested...

**All:** And God saw everything that he had made, and, behold, it was very good.

**HYMN:** Last verse of "Holy, Holy, Holy, Lord God Almighty"

### OFFERING:

The leader may ask for the offering in this way: "In bringing our offerings, we bring money which we want to be used for the work of the church. While our offerings are being received, let us also know that we offer ourselves as doers of God's will."

The playing of soft music while the offering is being received often helps to maintain a spirit of worship. When it has been received, the leader may offer this short prayer of dedication: "In love we present these gifts, praying that they may truly symbolize all the gifts of time and service which we would offer. Amen."

**HYMN:** "Still, still with thee," "Now in the days of youth," or "Fairest Lord Jesus"

**CLOSING PRAYER:** (by a member of the group):

"May we be quick to learn  
And eager to be taught,  
And may thy Spirit lead us  
into all truth." Amen'



### 3. "The Lord Is My Shepherd"

CALL TO WORSHIP: Psalm 100:1-4

HYMN: "All creatures of our God and King," or "For the beauty of the earth"

#### PRESENTATION:

The Psalm is presented with interpretative comment by members of the group. (Sources for this material include *The Song of Our Syrian Guest*, by William Allen Knight; "The Basque Shepherd," and the "Shepherd Psalm" in the *Reader's Digest*; and *The Interpreter's Bible*, Volume 4. If preferred to this verbal presentation, the film *Morning Star* might be used. This is a 16mm film in color, based on the twenty-third Psalm. It is available from Encyclopedia Britannica Films, 1144 Wilmette Avenue, Wilmette, Illinois.

#### THE TWENTY-THIRD PSALM

**Narrator:** "The Lord is my shepherd, I shall not want."

**Voice 1:** Early in the morning the young shepherd David led his sheep out into the green pastures. A shepherd's life is a quiet life. He has time to think about God and to wonder. In the quiet harmony of such surroundings God must have seemed very near and dear to the young David. He may have thought, "I am a shepherd and I love and care for my sheep. Perhaps God is like a great shepherd and we are his sheep. As the shepherd leads his flock, providing for them the necessities of life, so the Lord cares for us, his people." David was a poet. The thoughts that came into his mind began to take rhythmic form. He was also a harpist and a singer. Perhaps the first time the shepherd's psalm was sung was by him on the hills of Bethlehem.

**Narrator:** "The Lord is my shepherd, I shall not want."

**Voice 1:** All the reassurance needed by man is summed up in those two simple statements. God takes care of his people. All is well with them. To make this great truth more easily understood the psalmist has likened God to a shepherd who loves and protects his flock.

**Narrator:** "He makes me lie down in green pastures."

**Voice 2:** Early in the morning, as dawn brightens the eastern sky, the shepherd leads his sheep from the fold in search of food and water. Often to find the greenest of pastures he must lead them far afield. The good shepherd takes his sheep to food that is as near as possible. He must have a good knowledge of the countryside, its streams, springs, and wells. As the shepherd provides for his flock, so the Lord has dealt bountifully with the children of man. He has given to us not only the food and rest needed for our bodies, but the beauty of peaceful meadows, and the inner serenity so greatly needed by our souls.

**Narrator:** "He leads me beside still waters."

**Voice 3:** Streams of water are few and the distances between them are great in the land of David. Water is precious in the eyes of those who must often suffer because of its scarcity. Streams tumbled over great boulders or wore for themselves deep gullies in the hillside. No sheep could safely drink where the water ran swift and deep. Sheep are timid creatures, afraid of swift brooks and rivers. Therefore, the good shepherd must know where to find still water from well, fountain or cistern. Often he must provide still water by building a dam to form a pool. There in groups, never pushing, never crowding, the sheep await the shepherd's call before they take their

turn, and there they are refreshed.

**Narrator:** "He restores my soul."

**Voice 1:** There are many dangerous places in the rugged Judean hills and the sheep never seem to learn to avoid them. The shepherd must ever be on the watch. And there are private fields, gardens and vineyards in the sheep country. If a sheep chances to stray into one of them, and is caught there, it is forfeited to the owner of the land. In the evening on the homeward path, some lamb may become so tired that he cannot keep up with the flock. If he is left alone, he will soon become the prey of wild animals lurking in the neighborhood. But the shepherd does not allow this to happen. He carries the lamb on his shoulder to the safety and comfort of the fold.

**Narrator:** "He leads me in paths of righteousness for his name's sake."

**Voice 2:** In a land broken by steep hills and deep valleys, it is most important to choose the right path. Deviation may easily mean death. The shepherd must know the way and choose the safest and most direct route for his flock. Life is full of pitfalls, and it is only by following unquestioningly the paths of righteousness laid down by God through great natural laws which must be obeyed to the letter, that we can progress unscathed.

**Narrator:** "Even though I walk through the valley of the shadow of death, I fear no evil."

**Voice 3:** There are deep, dark valleys in Palestine where the clear light of day never seems to fall. There may be no other way to go but through the dark valley. Death may lurk there. Wild animals may be in hiding, but the shepherd does not falter. Into the valley of the shadow he goes, preceding his flock. If there be danger there, he will meet it, protecting his sheep from harm. We, too, can follow our shepherd into the valley in the full confidence that he is sufficient for all our needs.

**Narrator:** "For thou art with me."

**Voice 1:** If we heed the voice of God and follow him, we may walk through the valley of the shadow of death without fear, well knowing that we are in his hands and that he will be with us, whatever befalls.

**Narrator:** "Thy rod and thy staff, they comfort me."

**Voice 2:** Always the shepherd carries with him his rod, and a staff with a crook at one end. They are used in a number of ways. Sometimes the rod is considered an instrument of punishment. It is used for this purpose only when it is essential to deter the wilful from misdoing. More often it is used to guide the sheep or to protect them from their enemies. The crook is used to draw a sheep from danger. To us the rod and the staff are often symbols of God's justice tempered with compassion.

**Narrator:** "Thou preparest a table before me in the presence of my enemies."

**Voice 3:** The Hebrew word for table, which is used here, means something to spread out. The Arabs in this part of the world today continue to use only a piece of skin, a mat, or a cloth spread out on the ground to serve for a table. Is that not exactly like what the shepherd

prepares for his sheep? Along with finding water, he has the daily task of searching out a good and a safe feeding place. He prepares a table before them in truth, and it is none the less a table in his eyes because it is a spreading slope of grassy ground. Often it is in the presence of enemies, for there are poisonous plants to avoid, and snakes to drive from their holes. Wild animals, jackals, wolves, hyenas, and panthers are also menaces, and often the shepherd must fight with them and slay them. All this reminded the psalmist of God's care for man.

**Narrator:** "Thou anointest my head with oil."

**Voice 1:** At evening time, when the sheep are led back to the fold, each one is given individual care. During the wanderings of the day a leg may have been bruised on the rocks, or a side scratched by the sharp thorns. The shepherd calls each sheep by name and gives him the treatment he needs. It is very common to use olive oil to anoint the wound. Always the shepherd attends to all the needs of the sheep before he himself retires for a well earned rest.

**Narrator:** "My cup overflows."

**Voice 1:** It is still evening, and the shepherd has anointed the heads of his sheep with oil and has looked over them with affectionate care. Then he takes the large two-handled cup and dips it brimming full from the water he has brought for the purpose, and gives cool water to the weary sheep. Surely God brings ease to those who are hurt and refreshment to those who hunger and thirst for it, renewing the souls of men as the shepherd cares for his flock.

**Narrator:** "Surely goodness and mercy shall follow me all the days of my life."

**Voice 3:** Night has fallen. The sheep are safe within the fold. Above is the deep blue sky. There is the shepherd, watchful, careful, and loving. Another day will dawn, but so long as they are in his care no evil shall befall them. Truly, in God's great love and care "goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever." It was a thought which always came to the mind of a faithful Israelite, on approaching Jerusalem, as he looked across the Brook Kidron at the beauty of Mount Zion, site of the Temple of the Lord.

SILENT PRAYER, followed by the Lord's Prayer

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by EVELYN MILLIS DUVALL

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#### OFFERING AND DEDICATION PRAYER

HYMN: "God, who touchest earth with beauty"<sup>2</sup>

## 4. Finding God in the Laws of Nature

CALL TO WORSHIP: Psalm 96:1-4

HYMN: "O Worship the Lord, all glorious above" or "Joyful, joyful, we adore thee"

LEADER:

"I have here a mirror. If I were to hold this mirror so that the sun hit it and was reflected onto your hand, what would happen? [The answer of course is that the hand would get hot and might be burned. Almost every boy or girl has reflected the light of the sun with a mirror.] Last year in Tempe, Arizona, a junior high boy who is a member of the Junior Solar Symposium cooked a hot dog with 'fuel' that originated ninety-three million miles away in space. These boys also demonstrated a razor that operated on electricity generated by the sun's rays.

"Solar cookers are already serving people in fuel-poor India, Mexico, and the Middle East. Many scientists consider solar energy the only long-term source that can satisfy the world's growing demands for power. Bell Telephone Laboratories have already perfected a silicon

cell about the size of a half a dollar which converts sunlight into electricity. These cells have been connected to form solar batteries. In March, 1958, when the Vanguard satellite was launched, conventional batteries powered its radio transmitter for the first week. They then went dead and solar batteries took over, and signals continued loud and clear. Experts say the solar cells will last as long as the satellite itself—two hundred years. God's part, the great supply of energy, is constantly available.

"How to capture and employ this boundless energy is a challenge to man's ingenuity."

LITANY: The group planning this service should also develop the litany.

Leader (a junior high member): For the dependable laws which make a scientific advance possible,

All: We thank you, God.

Leader: For the interest of men in finding the laws and putting them to use,

All: We thank you, God.

Leader: For the greatness of the world in which we live.

All: We thank you, God.

Leader: To discover the good uses of the forces and elements of the world so that more people will be helped, and not destroyed,

All: Use us, God, we pray. Amen.

OFFERING

CLOSING HYMN: "Faith of our fathers, living still" or "God who touchest earth with beauty"

BENEDICTION: Genesis 31:49

<sup>2</sup>Adapted from *Reader's Digest*, April 1959. Printed originally in the *Denver Post*, March 15, 1959.

<sup>2</sup>In *Hymns for Junior Worship*, and probably familiar to your group.

church? What are we trying to do in worship? What do we hope will happen?" The answers to these questions help to establish both the pattern and the content we bring to any particular service. A worship committee that begins its work here, rather than in a hurried scramble for stories and poems for the coming Sunday, will find its members growing in the ability to think creatively about the meaning and conduct of worship.

It is important to consider the method through which the group's worship is prepared. If the adult leader has traditionally taken responsibility for worship, he might consider inviting members of the class or department to serve as a worship committee. As more people become immediately concerned with worship and more ideas are presented in planning discussions, the effectiveness of the worship service is greatly increased.

On the other hand, worship committees may be simply a convenient way of avoiding responsibility by delegating it to someone else. The adult adviser to the group must view his task not only as the practical one of seeing that a service is prepared for the coming Sunday, but also as that of helping young people to discover the meaning and joy of worship. With sensitive leadership from a mature adult, worship among young people will be an experience of God himself, coupled with a fresh understanding of how he affects human life.

Meaningful experiences for teen-agers are those that take place in the here and now. The past is hazy and the future is fuzzy, but the present is alive with intense meaning. This is not to say that the past or the future have no meaning for teens; indeed they do. Studying, pondering, and arguing about the past gradually add depth to their understanding of the present. Speculation and hope and wonder about the future add excitement and zest to their living. But worship that dwells exclusively, or even primarily, on either past or future events will lose its interest for young people. If teen-agers are to participate in worship with any sense of its being relevant or related to them, it is their present, immediate experience which must be recognized, identified, and dealt with.

In addition to revealing the nature and presence of God, part of the function of worship is to help us discover the meaning of life. Young people want to sort out and become clear about the experiences and feelings they have. They want to know who they are, where they fit in the scheme of things, whether life has any real meaning for them. Worship can and should be a time when their experiences become assimilated, understood, and appreciated. As young people begin to discover that all of life is a dwelling place for him who is eternal, then all of life grows in meaning to their wondering eyes.

### The order of service:

If the group using these resources—a class, department, or youth fellowship—is accustomed to a formal order of service, the best model is the one used in the adult church service. This usually in-

# Senior High and Young People's Departments

by G. Clyde DODDER\*

THEME FOR OCTOBER: *Identification with others, or Christian fellowship*

## When young people worship

It is a source of embarrassment and concern to many of us that worship with young people is often looked upon as a mere appendage to the church school class or youth fellowship. Sometimes worship is grudgingly accepted as a necessary period of relaxation from the grueling task of learning content and exploring social relations. At other times, worship is an unthinking perpetuation of a tradition which has long since lost its inspiration.

Certainly worship derived from these questionable sources will be far from a vital, dynamic, influential force in the lives of either teen-agers or adults. Yet

far too many of us contribute to the idea that worship is simply a memorial service to the past and has little if anything to do with the present or the future. We cannot avoid being sterile if that is our honest opinion. We find ourselves allied with the teen-age boy who, in defining God, said that he was active, important, and unrelated to the world. Jesus' warning to his contemporaries is applicable to us as well: just as we are wary of putting new wine in old wineskins, so must we be wary of putting new truth in old terms.

Not only the act of corporate worship but the preparation for it as well can be a creative, God-revealing experience. Each time an individual or a committee faces the challenge of giving leadership in worship, fundamental questions may arise: "What is the worship of our

\*Minister of Christian Education, First Congregational Church, Wilmette, Illinois.



cludes the following elements:

CALL TO WORSHIP  
INVOCATION  
HYMN OF PRAISE  
SCRIPTURE LESSON  
PASTORAL PRAYER  
MEDITATION OR SERMON  
CLOSING HYMN  
BENEDICTION

There is no sacred law regarding the order in which these parts appear. However, there is a psychological logic to their arrangement. Any violent change should be based upon serious thinking by the group with regard to the meaning and intent of worship. A discussion with the minister would be helpful in understanding the reason behind the order used in the church service.

Some youth leaders feel that it is not desirable for the youth group to have its own formal service of worship, since young people should be encouraged to attend the regular church service, and departmental worship is often merely a repetition of this service. Most would agree, however, that every serious session with youth should include moments of sincere worship.

Informal worship requires just as much thought and preparation as a formal service. It should arise naturally out of the group that shares it. Materials to be used will therefore have to suit the occasion and be drawn from a large group of resources. Sometimes a thoughtful summing up of the subject matter discussed in class, a word about the quality of the fellowship which has been experienced, and a closing moment of quiet prayer are all that is needed. On other occasions stories, poems, and other resources will be helpful in focusing the group's thoughts. A hymn or group prayer, in which all participate, will undoubtedly be helpful.

#### WORSHIP THEMES:

Two themes have been chosen for this month. "Identification" is the psychological term, expressing a teen-age experience in contemporary words; "fellowship" is the Christian concept of ideal relations among people. The resources given here illustrate some aspect of this theme: becoming a part of and belonging to the Christian fellowship. Young people need to identify themselves with a group that expresses their deepest concerns. The need to "belong" is sometimes so strong that almost any fad can claim their conformity. If worship can help fulfill this need within the Christian fellowship, lives and churches may be changed in significant ways.

The worship committee might think about this general theme and try to restate it each Sunday in language appropriate to its own church, community, and experience.

#### WORSHIP SETTINGS:

The worship committee might work out a visual presentation of the theme,

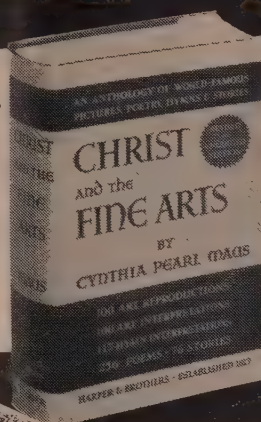
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which could be used as a focal point for the services during the month. There are several possibilities for a poster: pictures of heroes of the Church from the Bible, the history of the Church, or contemporary life; pictures of persons of different races working or worshipping together in fellowship; the modern church facing its task in its own community.

If there are artists or sculptors in the group, they could be asked to prepare pictures or clay models which would express the theme symbolically.

#### HYMNS FOR THE MONTH:

"The light of God is falling"  
"We bear the strain of earthly care"  
"Lift up our hearts, O King of kings"  
"O brother man, fold to thy heart"  
"At length there dawns the glorious day"  
"Where cross the crowded ways of life"

#### A PRAYER FOR THE MONTH:

O God, who liveth in the present as truly as in the past, make us strong that we may choose greatness and goodness as the pattern for our lives rather than meanness and selfishness. Fill us with the courage to complete the tasks of our own day with dignity and humility. This we ask for the sake of the fellowship of all Christians, and in the name and spirit of Jesus Christ our Lord. Amen.

## 1. The church in the world

#### WORSHIP SETTING:

Someone might be willing to make a worship center illustrating the scene in the church of Iona, as given below. Instead of the scene described, however, shutters on a large window could open to reveal a scene representing the community around the church. (The illustration on page 10 may help to visualize

this idea.)

#### MEDITATION:

"Someone describing the church at Iona, Scotland, has said that it magnificently relates the sacred and the secular. Behind the altar in the sanctuary is a large window opening, not on some tranquil mountain vista, but on urban congestion and industry. When one kneels there for communion, he sees beyond the sacrament to a factory on a hill, a ship plying the river, men at work in God's world. The men who built that church knew that the church must be a part of life—everyday life—and we, as individual Christians, must live out that Christianity in the ordinary events of each day."

Follow with an illustration of the way in which the church today attempts to change for the better the life around it. See Chapter 6, "Frederick's Flying Cow-girl," in *Windbreaks*, by J. M. Bailey, Friendship Press. This is the missionary education text for young people on "The Church's Mission in Town and Country."

## 2. The past looks down on us

#### MEDITATION: "Their spirit in us"

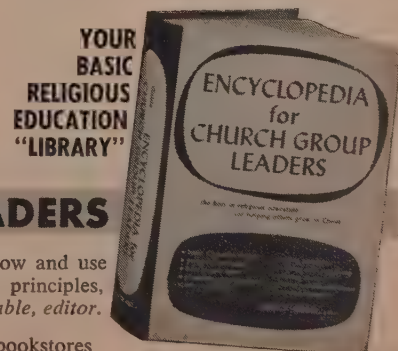
We must identify ourselves with greatness if that greatness is to live. We can make ineffective the most noble life that ever lived unless in some way the spirit of the past can move in and through us. The great truths taught by Paul or Galileo

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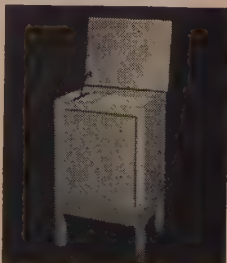
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or Einstein, or even by Jesus, will be lost unless John Jones and Sue Smith and George Green and all the others remember and are influenced by these truths.

Just as a little child tends to walk and talk like one of his parents, so we too must come under the influence of people of greatness. The great Christian word for this is "fellowship." In the eleventh chapter of the Book of Hebrews, the writer refers to all the great men of the past—the Old Testament prophets and sages, kings and heroes—who in some way exemplify the best that God had intended for man. Now, says the writer, "All of these look down upon us and their faith will be incomplete, unfinished, unless we take up where they left off."

We not only depend upon the past, but the past depends upon us as well. And, as we identify ourselves with and become a part of the greatness of the past, we experience one part of the Christian fellowship.

Dr. Roland H. Bainton, in his book *The Church of Our Fathers*, relates the following story of a man who suddenly discovered, in the midst of a play that was supposed to be a mockery, that he had to identify himself with those whom he mocked.

"A play was given before the Emperor Diocletian in mockery of the Christians. One of the actors was clothed in white in order to be baptized. 'I feel so heavy,' he cried, and lay down on the stage as if ill. 'I want to be made light.'

"How are we to do it?" asked his companion. 'Shall we shave you like carpenters?'

"Idiots. I want to be a Christian and fly up to God.'

"Then they sent for a sham minister, who began to use some of the Christian words. Now it happened that the actor when a little boy had been brought up in a Christian home away off in Gaul. When these words were said in sport and all the people were laughing, he remembered his father and mother, and what they had taught him as a lad, and he shouted out, 'I want to receive the grace of Christ. I want to be born again.' The people laughed louder, but the actor said to the Emperor, 'Illustrious Emperor and all you people who have laughed loudly, believe me Christ is Lord.'

"When Diocletian learned that he meant it, he caused him to be tortured. His sides were torn with claws and burned with torches, but he kept on saying, 'There is no king but Christ, whom I have seen and worship. For him I will die a thousand times. I am sorry for my sin and for becoming so late a soldier of the true King.'"

NOTE: The incident described in Roland Bainton's book could be dramatized instead of told. Or it could be read by two or three class members possessing dramatic ability.

### MEDITATION (continued):

Pablo Casals represents in his own person a latent creative power. Casals, now over eighty years old, is still the world's greatest cellist. For over twenty years he has exiled himself from his native country, Spain, because of his strong dislike for living under a dictatorship. In a recent interview he was asked what finally forced him to stop conducting the orchestra he had founded in Barcelona.

*'The Church of Our Fathers*, by Roland H. Bainton, Charles Scribner's Sons, New York, 1953, p. 37.

"A very fine thing happened. On the eighteenth of July, 1936, we were rehearsing the [Beethoven] Ninth Symphony; and at the middle of the final rehearsal I received an order to quit the hall because at any moment the forces of Franco would attack Barcelona. I understood the situation perfectly. I said to the orchestra and to the chorus, 'Probably we shall not meet again. Would you like to finish the symphony?' And they roared a wonderful 'Yes!' We finished the symphony."

How fitting that an orchestra responding to the threat of life itself should play and sing a symphony that celebrates the dignity and greatness of man's spirit. The final movement of the symphony is found in most hymnbooks under the title "Joyful, Joyful, We Adore Thee."

The incident becomes a parable to us of the heroic dimensions life can reach when lived as God intended and created it. There is an echo here of the spirit of the early Christians who were willing to die rather than surrender to evil. Ours is a day that cries out for young men and women who will seek just such purity of purpose. The spirit of God moves across the face of the waters and land, searching out those who dare to dedicate themselves to his truth.

## 3. Fellowship with all races

### MEDITATION: "The Christian Fellowship"

To become a part of the Christian fellowship means that we sense our relationship with men of every nation and race. We must be able to think for ourselves and puzzle out the truth that each new day brings, as we attempt to make brotherhood a reality.

Rogers and Hammerstein, in their great musical play, *South Pacific*, wrote a song about this. It was entitled "Carefully Taught," and its verses are a warning to every new generation about following blindly the teachings of the past.

MUSIC: Play a record of the song, "Carefully Taught," from *South Pacific*. This is probably owned by some of the young people in your group.

### MEDITATION (continued):

Martin Luther King, Jr., is a Negro minister in Montgomery, Alabama. In his book, *Stride toward Freedom*, he describes the struggle that took place in 1955-1956 over the desegregation of the city's buses. The most important factor in the Negro strategy was their determination that no violence of any kind should come from their ranks. The churches were the rallying points of resistance, and Christian love was their message. They were resolved to make "love your enemies" a living reality in Montgomery. Toward the end, the radio announced that the Ku Klux Klan would demonstrate that evening in the Negro community.

Mr. King describes what happened: "Ordinarily, threats of Klan action were a signal to the Negroes to go into their houses, close the doors, pull the shades, or turn off the lights. Fearing death, they played dead. But this time they had prepared a surprise. When the Klan arrived—according to the newspapers 'about forty carloads of robed and hooded members'—porch lights were on and doors open. As the Klan drove by, the Negroes

*'Wisdom*, Edited by James Nelson, W. W. Norton & Company, New York, 1953, p. 9.



behaved as though they were watching a circus parade. Concealing the effort it cost them, many walked about as usual; some simply watched from their steps; a few waved at the passing cars. After a few blocks, the Klan, nonplussed, turned off into a sidestreet and disappeared into the night."<sup>23</sup>

"There is no fear in love, but perfect love casts out fear," we read in I John 4:18. The strength of a fellowship of love is both beyond our capacity to understand and outside our ability to deny. It issues in a power that is sacrificially willing to resist the apparently overwhelming forces of our ailing world.

#### 4. Fellowship with all people

##### LEADER:

Walt Whitman, in his memorable poem, "Song of Myself," sang of his comradeship with raftsmen, coalmen, farmers, mechanics, artists, gentlemen, sailors, priests, and prisoners. All who lived in this great country over which he traveled were men and women with whom he felt the bond of kinship. In their lives, he lived. He identified himself with their existence. Let us do the same as we read this great poem.

##### CHORAL READING:

(Walt Whitman's poem, "Song of Myself," could rather easily be turned into a choral reading, which could be shared by the whole group. Typed copies of the poem could be given out. Those reading solo parts would want to rehearse, but otherwise the spontaneity of the reading would not hinder its effectiveness.)

##### MEDITATION (continued):

"A very mean man died and went where he belonged. He found his bed in hell very uncomfortable. He bore it hardly. Finally, he cried out with a loud voice: 'I want to get out of here! Get me out of this place!' At length an angel came and asked him what he had ever done to make him deserve a better place. He spent much time thinking and then he said, 'Oh, I know. Once I gave a carrot to a half-starved donkey.' 'Good,' said the angel. 'We will see.' Pretty soon an immense carrot was let down from heaven and a Voice said, 'Lay hold of the carrot and you will be saved.'

"The man seized the carrot and was being carried up to heaven. Hundreds of souls saw it and ran out and got hold of the carrot and were going up with him. But his old nature asserted itself and he shouted, 'Let go there; this is my carrot!' Immediately the carrot dropped and the man has been where he belonged ever since."

##### PRAYER:

"O Lord, grant us to love . . . our neighbor for thy sake, that the spirit of charity and brotherly love may dwell in us, filling our hearts with kindness and

<sup>23</sup>Martin Luther King, Jr., *Stride toward Freedom*, Harper and Brothers, New York, 1958, p. 162. Used by permission.

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compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may live as thy children. Amen."

#### The community helps

(Continued from page 10)

often offer extension services to churches. Many of their faculty members are glad to be of service as specialists, resource leaders, and counselors, as well as being regular leaders in their own churches.

Newspapers and radio and television stations render generous service to churches that are alert enough to see the possibilities.

Some churches have greatly strengthened their programs through the use of people within the community as speakers, consultants, and short-term group leaders. Careful study of the resources available in any community usually brings surprising results.<sup>1</sup>

#### Cooperation requires planning

Each church will determine how it relates itself to the conditions within the community, the agencies which supplement its efforts, and the resources within the community which can be used to strengthen its own program. It is the function of the board of Christian education in each church to think through its philosophy of cooperation, to formulate its policy, and to organize its program of Christian education so that it may meet its opportunities and responsibilities in the community.

Even if the board does not take the initiative in organizing its program for effective relations with agencies of the community, an individual teacher can do much on his own initiative. An alert leader can awaken a church to its inevitable involvement in the community and to the possibilities of making that involvement productive. ◀◀

<sup>1</sup>See "The Church Needs Its Community Leaders," by Isaac K. Beckes, in the April 1959 issue of the *International Journal*.

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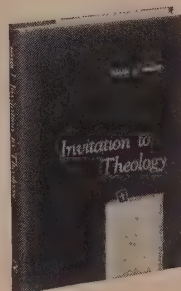
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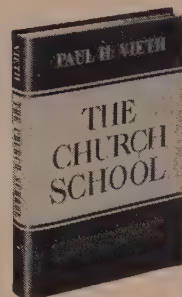
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## Books off the Press

### The Gospel on Campus

By Charles S. McCoy and Neely D. McCarter. Richmond, John Knox Press, 1959. 123 pp. \$1.50.

A Methodist professor of religion and a Presbyterian university pastor, both of the University of Florida, have teamed up to write a refreshing statement about evangelism. While they are concerned with evangelism on the campus and draw their illustrations from that field, what they have to say will speak to the condition of many a parish church or local youth group.

Oddly enough, this little volume may be at least as useful to non-campus persons as to those who labor in the college itself. After all, the problems of the Christian faith in the university are essentially the problems of "the church in the world." In facing these particular problems through campus illustrations, readers of this booklet may gain an altogether new and different slant on the issues and techniques of evangelism.

There is value also in the simple presentation of the definition and task of evangelism. While this is neither a scholarly nor a detailed statement, the reader should not be misled by its simplicity to the conclusion that it is "easy" or shallow in its approach. It is not. The authors are speaking relevantly about an important task in a strategic area. Though much of what they are saying has been said before in campus-ministry circles, it has not been said nearly so well or so often in the area of evangelism generally. The emphasis upon the nature and method of the Christian witness is particularly valuable.

DAVID SAGESER

### Organizing and Directing Children's Choirs

By Madeline D. Ingram. Nashville, Abingdon Press, 1959. 160 pp. \$2.50.

There is an increasing demand for capable leadership in children's choir work as churches come to realize the possibilities in their junior choirs. Whether you are a veteran in the field or one who has been asked to "train the juniors," you will find Mrs. Ingram's book stimulating and practical. Based on class lectures at Lynchburg College, the author gives a step-by-step analysis of how to organize a children's choir, how to train children's voices, how to keep rehearsals alive, and how to use the young mem-

bers of a church in a helpful, musical manner.

There is an excellent chapter on the primary choir age, with suggestions for creative work. Good suggestions are given to help children who have pitch difficulties (every choir seems to have some), as well as to develop their sense of rhythm and ability to read notes. The differences between training primary and junior choirs are brought out and thoroughly discussed. Different approaches to junior and junior high choirs are treated, and materials are given for each.

Many directors are acquainted with adult vocal tone but do not understand the vocal tone for children. The chapter on vocal training very clearly defines a head tone as "a light, floating, easily produced tone."

New directors will get interesting ideas on vestments, choir mothers guilds, and special services.

In speaking about choir directors, the author says "many times the director may be fired with enthusiasm when he begins. But as time goes on and rehearsal follows rehearsal with dreadful regularity and insistency, the fire dies out and the director loses interest." This book gives the needed "booster shot," not only for tired directors, but for good enterprising directors who are on the lookout for new ideas and new materials. The book is an excellent addition to the library of all children's choir directors.

VIRGINIA CHEESMAN

### A Beginner's Bible

Edited by Margherita Fanchiotti. New York, Oxford University Press, 1958. 409 pp. \$3.00.

The publication of *Bible Readings for Boys and Girls—Selected Portions from the Revised Standard Version* causes every serious student to reflect on what passages he would choose in introducing the Scripture to the young. Here is a British answer to that question. Subtitled "A Shortened Bible in Modern English," this selection provides all the materials referred to in the Agreed Syllabuses, which form a notable part of the public school systems of England, Wales, and Scotland.

The work incorporates no official translation, but expresses biblical ideas "in the kind of language required by those who find traditional Bible English too difficult." The result seems to be a paraphrase of conventional versions. Some of the Psalms are given in the Prayer Book version (Coverdale's translation). Old Testament material is grouped under such headings as "Mighty Men" (i.e., Judges), "Three Great Kings," "The Exile and the Return," "Songs of Praise and Words of Wisdom." New Testament headings include "The Gospel Story," "Further Teaching of Jesus," "The Letters in the New Testament." Paragraph summaries are designed to bridge the gap when large sections are omitted. The work is almost equally divided between that part of the Bible which Christians share with Jews and that part which is distinctively their own.

A short historical summary provides

"A 'Bridge' Between the Old and New Testaments." Occasionally brief introductory material is provided, as when Psalm 51 is described as "the deepest of all the psalms." A short appendix contains excellent general notes by the distinguished scholar, Nathanael Micklem, on such subjects as "Sacrifice," "Angels," "Titles of Christ," "The Kingdom of God," and "Speaking with Tongues."

This is a typically British publication. Its structure, organizing principles, and learned commentary might well receive consideration by those concerned with Christian education in our much more heterogeneous American society.

J. CARTER SWAIM

### Adventures with Children

By Elsa Barnouw and Arthur Swan. New York, Thomas Y. Crowell Company, 1959. 276 pp. \$3.75.

One of the most enjoyable and rewarding books about wee folk, both winsome and wooley, that I have read in a long while. Partly this is because of a style as forthright and refreshing as the behavior of the youngsters who really wrote it—two of whom I recognize as my own.

This is nursery school at its best, serving the whole child as a person in relation to other persons. Here skilled teachers take their cue from the youngsters, discovering their particular needs and helping them to grow—each at his own pace, unrelated to an artificial "group norm"—by sharing many different types of learning experiences with them. While most of the "learning" takes place in play situations, no area of interest to the children is overlooked—provided they themselves initiate the interest and keep it alive.

Growth, which is practically assured in an atmosphere that exudes such warmth, intimacy, and vitality, is determined by each child's potential, not by group criteria or social pressures. Fear, hostility, aggression, and other overtly unsocial attitudes are not attacked head on to the discomfiture of the victim, but gradually succumb to a growing self-respect as teachers unobtrusively provide opportunities for creative activity, complementary relations with other personalities, and attainable goals of achievement. Repeatedly we are witness to the miracle of the "difficult" child learning desirable behavior as increased self-confidence diminishes his need for undesirable behavior.

Aside from the lively tempo of this book and its characters, one is impressed by a compelling candor and integrity. Readers who may be distressed by the matter-of-factness with which questions of life and death are discussed and left unanswered will respect the professional and ethical standards of teachers who firmly believe that honesty is the best policy with children as with adults, and who refuse to becloud important issues with easy answers. No one reading *Adventures with Children* will fail to respond to the inherently religious quality of nursery school education of this cali-



ber in an interfaith, interracial community.

HELENE HOFFMANN

## Youth's Companion to the Bible

By Ralph D. Heim. Philadelphia, Muhlenberg Press, 1959. 245 pp. \$3.75.

What God has joined together man ought never to put asunder. It is good, therefore, to know that at the Lutheran Theological Seminary in Gettysburg, Pennsylvania, the professorship of Ralph D. Heim combines Christian education and English Bible. This book is the result of long experience in helping young people and leaders of young people to see the Bible as the book in which "God is; God does; God loves; God wins."

Outlining several methods of Bible study, the author arranges his material primarily for book-by-book study. A brief introduction is provided for each book; "then chief passages are outlined and brief comments given to make them more meaningful." The work concludes with short general articles on the reading of the Old and New Testaments. The narration is enlivened by Palestinian photographs, many of them taken by the author. End papers provide valuable time charts, one of Hebrew history and literature, the other of Christian history and literature.

The whole is set within the context of the church, defined by the author as "the continuing ministry of Jesus" (p. 241). The Bible study which keeps "to the truth as it is in the life, teachings and significance of Jesus Christ" will result in "wise understanding, right belief and proper conduct." On p. 15 the statement is made that Exodus is "the Old Testament book most frequently used in Christian education." The Ten Commandments will account for this; but is there something wrong with Christian education that gives a secondary place to those Old Testament books which Jesus used the most?

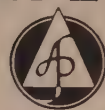
On p. 231, and in the end papers at the back, Coverdale's "First printed English Bible" is made to follow immediately upon John Wycliff's version. This leaves out the highly significant work of William Tyndale, whose New Testament was the first printed English New Testament.

The author, like the reviewer, appears to belong to a generation which recalls with delight a periodical named *Youth's Companion*. This book of the same name is designed to be used regularly along with the Bible. Daily association with it will help to fill the minds and hearts of the young with unsearchable riches.

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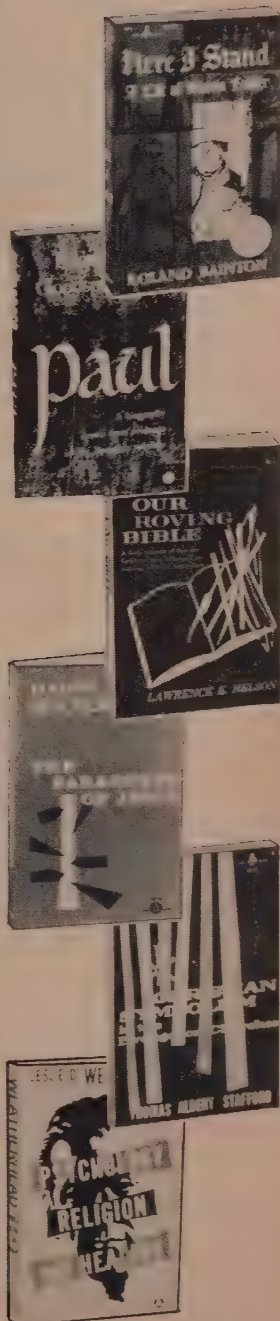
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## Horizons of Christian Community

By Paul S. Minear, St. Louis, Bethany Press, 1959. 127 pp. \$2.75.

Aptly named, *Horizons of Christian Community*, if taken seriously, can extend our own. In this small book, Dr. Minear weaves his own experience of the search for faith and the discoveries made by other scholars into a pattern of thought and action which is challenging to all who may study it.

This is not a book to read blithely. It is a book to study. One cannot slide lightly over such statements as this: "The doxology binds Jesus to Moses, binds the church to Israel, binds every

believer into the church, and at the same time enables all—Moses, Israel, the believer, the church—to share the final freedom and the final fellowship of God's eternity. Only a vocabulary which seems fantastic to ordinary human language can approximate adequate treatment of this transcendent historical phenomenon—the glory of God."

In speaking of the scope of Christ's work, he states: "The term 'member' in the New Testament did not refer to a person who had decided to join an organization but to a constituent and necessary part of a living organism . . . By being a member of this body, each is a member of all of the other members (Romans 12:5; Ephesians 4:25). Each has, of course, a distinct function within the body, but membership in the body is quite incompatible with a jealousy nurtured isolation or a cautiously conditioned commitment. It is the body and its needs which determine the life of its members and direct their work. A member could no more live apart from this body than a finger when cut from the hand."

Throughout, Dr. Minear tries to show that modern man in a modern church in a modern world is cut off from God, has closed the avenues of approach and understanding of the spiritual, and is striving to make the use of the wrong tools and wrong methodology to renew a tentative commitment.

Dr. Minear himself has had a unique experience and has been able to reconstruct his own faith from that of an optimistic liberal approach to the present stance, based on an analytical biblio-centered theology. The question now arises, can one enter with him into these new horizons? Or is modern man too bracketed, boxed, and cut off ever to approach them through a book, *The Book*, or an idea?

Is the gulf between the church here and now and the church (or the Body of Christ) "out there" too great for man? Must he only stand and wait and hope and despair?

We suggest that you read this book thoughtfully and prayerfully, and meas-

ure it against your own experience as Dr. Minear has done against his own.

MILTON A. HEITZMAN

## Man, Morals and History

By Chester C. McCown. New York, Harper and Brothers, 1958. 350 pp. \$5.00.

Dr. McCown spent his career as a scholar in the field of Near Eastern studies. This book presents his more profound judgments on the subject, being completed shortly before his death, which came unexpectedly in January 1958. It was his feeling that the new discoveries in philology, archeology, anthropology, and related fields called for a re-evaluation of the history of the ancient Near East.

This book has four parts, each of which is prefaced with a chronological table for the period covered: Part 1, prehistory and the beginnings; Part 2, from Hammurabi to the Exile; Part 3, from the fall of Jerusalem to the Maccabees; and Part 4, from the Maccabees to the Christian beginnings and the separation from Judaism.

Dr. McCown belongs in the liberal tradition of the first half of this century. He is objective and optimistic, believing emphatically that in the study of the past mankind can derive hope for the present and the future. He is convinced that historical studies can help humanity "implement its realizable ideals" in a futuristic sense. The book will have great value to the serious Bible student.

STILES LESSLY

## The Story of the Hebrew People

By Merrill A. Beem. Nashville, Abingdon Press, 1959, for the Cooperative Publishing Association. Teacher's book, 192 pp. \$2.00; Pupil's book, 96 pp. \$1.00.

This text offers wonderful possibilities for use with junior highs in weekday church school classes.

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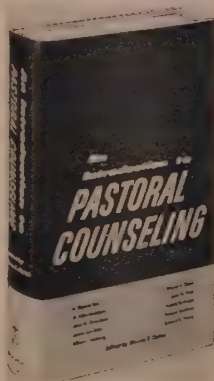
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what less familiar stories are given in chronological sequence, thus confronting junior highs with a short but comprehensive picture of the development of the Hebrew religion and people. There is a definite tie between life among the early Hebrews and conditions in Palestine today.

The teacher's book presents many ways of enriching the course with interesting and absorbing activities which will challenge young teen-agers. It contains suggestions for varied worship experiences. Several selections of Bible material and religious verse are arranged for choric speech. Pupils are introduced to Negro spirituals and other less familiar religious music, which will have real appeal to this age group.

An excellent bibliography, as well as listings of audio-visuals and other resource materials, greatly enrich this course. Pupils will find themselves growing in their understanding and appreciation of the heritage which has come to us from the Hebrew people, and at the same time reaching out to new horizons of Christian concern and fellowship with others.

HELENE M. SUITER

## Choral Readings for Junior Worship and Inspiration

Edited by Helen A. Brown and Harry J. Heltman. Philadelphia, The Westminster Press, 1957. 64 pp. Paper, \$1.00.

This is the third in a series of choral readings and is geared directly to the junior age. The authors believe that all children can take a unique part in choral reading, whether or not they have special talent for it. Choral reading can be used in religious education classes or in school assemblies as well as in the church.

Sections covered in this little volume include "The Bible and the Church," "Brotherhood," "The Glow within God's World," "Inspiration," "Prayer and Praise," "Rules for Living," and "Special Days" (Christmas, Easter, and Thanksgiving). Here is a book that can be used by the Christian education director, the choir director, or the teacher of a class whenever he needs an added touch for a program. It is most useable, with clear directions for performance. Particularly good are the selections chosen for "Brotherhood." Throughout, the authors have included some fine church hymns which seem to take a clearer meaning when used in this form.

The selections are appealing to the junior age, and the reader is "learning from memory lines and passages which will remain an inspiration to him throughout the whole of his [the child's] life."

VIRGINIA CHEESMAN

## The Reality of the Church

By Claude Welch. New York, Charles Scribner's Sons, 1958. 254 pp. \$3.95.

The theme of this book is directed to the question: "Wherein does the church have its being?" While it deals mainly with ontology, it also includes considerable reference to Christology, the sacraments, the ministry, the Holy Spirit and

church discipline. The author finds the church to be a community in time and space existing in response to the creative and redemptive work of God; hence its ontology is determined by its eschatology.

STILES LESSLY

## Pictorial Profile of the Holy Land

By J. E. Holley and Carolyn F. Holley. Westwood, New Jersey, Fleming H. Revell Co., 1959. 256 pp. \$5.95.

This book consists of 248 photographs, one photograph to a page, each page having fifty to sixty words of comment plus a small map indicating the location of the scene. Though the title mentions only the Holy Land, pictures of the Pyramids, the Sphinx, and Petra are also included.

The photography in this book is much better than the history or the geography. Although the author (or authors) are said to have devoted a lifetime to the work, no tourist on his first visit would believe that it is possible now to identify "the exact spot where Jesus was born," the interior of the Upper Room, "the cleft in the rock" caused by the earthquake at Christ's crucifixion, the "very spot" when an angel first proclaimed the Resurrection.

It is equally absurd to show a picture of the inn to which the Good Samaritan took the wounded traveler, a church that stands "on the spot" where Jesus uttered

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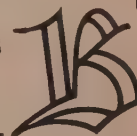
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the Lord's Prayer, and the fountain from which was drawn the water which Jesus turned to wine. This is credulity rather than biblical interpretation.

Such spellings as "Gehon," "Engidi," "Ajalon," "Marrah," "Macheraes," "Hulah," "Sier," and "Baalbeck" are puzzling. Not only do they not represent conventional transliteration, but often they do not agree with the correct spelling on the map beside them. Nor is it any easier to account for "Ishbasheth" and "Zachaeus."

The smaller door within the larger door, pictured at the Joppa Gate, is identified as "The Needle's Eye," but it was never so known in ancient times. "Gehenna or Hell" leaves something to be desired in the way of understanding. The style of the editorial comments is suggested by such phrases as "mount precipitation" and "most unique."

J. CARTER SWAIM

## The Mind and Faith of A. Powell Davies

Edited by William O. Douglas. New York, Doubleday and Company, 1959. 334 pp. \$4.50.

A. Powell Davies was a preacher whose intellectual integrity was matched by his sincerity and the courage of his convictions. At one time or another his alert mind came to grips with most of the major social and political issues of our time. He had the moral sensitivity of an Old Testament prophet; hence his inability to "keep quiet in the presence of evil," no matter how controversial the issues might be. For thirteen years (until his death in 1957) he occupied the pulpit of All Souls' Church (Unitarian) in Washington, D.C. It is not surprising that his long-time friend and admirer, Justice William O. Douglas, should have undertaken the collecting and editing of some of the best writings of this man who liked to think of himself as "an unrepentant liberal."

STILES LESSLY

## The First Christian

By A. Powell Davies. New York, Mentor Books, 1959. 240 pp. 50¢.

As a writer, the author of this book made a career of insinuating that theologians and Biblical scholars know something fatal to religion which they are desperately trying to keep from the people. Davies professes that his purpose is to let the people in on these great and dark secrets. He employed this formula on *The Ten Commandments* and *The Dead Sea Scrolls* and now applies it to the Apostle Paul.

His thesis here is that Christianity owes its origin, not to Jesus of Nazareth, but to a "Greek-speaking Jew," Saul of Tarsus, who, drawing largely upon heathen sources, reshaped "the faith of the early believers into a gospel for the Gentiles." Both the theme and the style of the book are suggested by a single sentence: "The Christian portrait is a paganized one, which is natural since so much of the New Testament was written under pagan influence" (p. 135).



Letting us in on his method, the author says (p. 56): "the New Testament cannot be understood merely by reading it . . . we must have recourse to the methods of modern scholarship."

The extent of his acquaintance with the latter is indicated by his assumption that God's latest word to man is summed up in a seventeenth-century version of the Bible.

J. CARTER SWAIM

## He Ascended into Heaven

By J. G. Davies. New York, Association Press, 1959. 224 pp. \$4.75.

The purpose of this book is to challenge the notion (as suggested in Acts 1) that the Ascension occurred some forty days after the Resurrection. With an amazing erudition, this author examines all the evidence from the Old Testament "pre-figuration" through the New Testament apostolic and conciliar periods, and comes to the conclusion that the Lucan record is unreliable.

It seems clear that Paul and the other Gospel writers thought of "the Ascension closely with the Resurrection as one element in a single process, rather than as an event separated . . . by a period of nearly six weeks." By accepting this point of view the author feels we can better assess the true significance of the Ascension. Our concept of the Ascension should not be in terms of the pre-Copernican cosmology of Acts 1, but rather as "transference to a new condition of being." In conclusion, he sums up: if the Resurrection "established the hope of immortality," then the Ascension guaranteed "the certainty of reconciliation through the the Lord Jesus."

STILES LESSLY

## On Being the Boss

By Wilbur M. McFeely. New York, Association Press, 1959. 123 pp. \$2.00.

The author is careful to point out in the subtitle of this book that it is a collection of "comments on supervision." It presents a series of observations on supervision which are interesting as such. Mr. McFeely frequently uses scriptural illustrations in presenting his ideas. This book does not purpose to be a technical work on supervision, but does provide an interesting commentary by a Christian layman who is experienced in this field.

A. L. ROBERTS

## A Second Reader's Notebook

By Gerald Kennedy. New York, Harper & Brothers, 1959. 362 pp. \$4.95.

It was six years ago that Bishop Kennedy published his first *Reader's Notebook*. This was so favorably received that he felt encouraged to prepare a new anthology, containing more than 1,200 separate entries. The material is organized under some 400 topics, alphabetically arranged. A wide range of interests is covered—for example, "Adolescence," "Alcohol," "Brotherhood," "Character," "Defeat," "Egoism," "Morality," "Pride," "Sin," "Worry," to name only a few.

It is obvious that Bishop Kennedy reads widely, and the illustrative material he has compiled will help speakers and writers give greater pertinency to their ideas.

STILES LESSLY

## Poltergeists

By Sacheverell Sitwell. New York, University Books, Inc., 1959. 418 pp. \$5.75.

This is a collection of poltergeist stories, heavily documented with letters and comments of first-hand observers, of unexplained supernatural incidents which have occurred. As Mr. Sitwell points out, a "poltergeist" is a particular kind of phenomenon, differing from ordinary haunting and witchcraft. It is a kind of noisy and prank-playing ghost.

Essentially this is an account of ten cases in which the phenomenon was submitted to careful examination but without conclusive results. Although much can be explained on a purely natural level, a core of history persists in each case. This book will be of interest to those who have a predilection for studying psychic and occult phenomena.

DONALD G. COX

## Archaeology and the Pre-Christian Centuries

By J. A. Thompson. Grand Rapids, Wm. B. Eerdmans Publishing Company, 1958. 139 pp. \$1.50.

The history of the Hebrew people from the return of the exiles under Nehemiah (about 440 B.C.) to the beginning of the Christian era, not explicitly recounted in the canonical Scriptures, is little known to church people. This author believes, however, that it is an era "not without a charm of its own." One way of studying it is through the intertestamental literature, especially the Apocrypha. Thompson prefers to study it through archaeology, and has produced a book which might well be used as an introduction to a fascinating subject.

During the period in question, the Jews were widely scattered. Consideration is given to archaeological finds illuminating their settlements at Nippur, in Babylonia, and at Elephantine in Egypt, as well as in Palestine. The story is traced through the Persian, Greek, Seleucid, and Roman eras. One section, devoted to "The Religious Community of Qumran," gives a brief but effective picture of a group whose library and way of life are the basis for one of the more exciting chapters in the history of archaeology.

In a fashion readily understood by church school adults and adolescents, the author makes available the more significant findings of larger books. Though conservative in this outlook, this Baptist from New South Wales faces frankly the need imposed by archaeology to rethink the origins of such works as Daniel and Esther. He does not, however, avail himself of the Revised Standard Version, where some of the linguistic points he

makes are already incorporated in the text.

Of archaeology's many aspects, coins seem to be the author's special interest. The alert teacher might find here an attractive approach for students interested in coin collecting.

J. CARTER SWAIM

## The Bridge Is Love

By Hans A. deBoer. Grand Rapids, Wm. Eerdmans, 1958. 256 pp., \$4.50. An interesting travel diary by a young German. Visits to Christians around the world raised many aspects of the question, "What is the task of Christianity in our day?"

## What Do We Teach?

(Continued from page 17)

the central themes of the Christian faith: "Thou shalt love thy neighbor as thyself." In Christ, man is freed to develop relations with others in which he is neither the manipulator nor the manipulated. He can accept persons as they are, without the judgments and hidden reservations that characterize even the warmest of human relations. He can be himself with others and can allow others to be themselves with him. This is not to say that any relations, even among the most deeply committed Christians, will ever be perfect; but in faith men are free to develop their relations in love, forgiveness, and trust.

Christian faith makes a great difference in the way one regards his neighbors. One's neighbors include, not only the likeable associate, but also the unlovely person and the person who is somewhat different from oneself. This is the essential meaning of the parable of the good Samaritan. The good neighbor is he who looks upon *all* men—not only those who are of a similar background, race, or nation—as his brothers. In Christian faith, men are given the power to see one another as children of God and to treat one

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another as brothers. The cup of cold water, or the check for five dollars, given in the name of Christ, is given unconditionally simply because another is in need; it is not given in order that the receiver shall think highly of the giver or be indebted to him. Love, joy, spontaneity, forgiveness—these characterize the relation to his brother which God makes possible to the man of faith.

The Christian faith frees men to live responsibly and creatively in the society and culture of which they are a part. In the Christian faith there is no escape from confronting harsh political and economic realities. The Christian must face them just as realistically as does any other citizen of society. The fact that most decisions are clouded with human sin does not absolve the Christian from being involved in making these decisions. The man who truly responds to God in Jesus Christ becomes even more aggressively involved in the things of society and culture, for he becomes part of the reconciliation of the whole world to God.

The Christian is free to involve himself in the fight against injustice and oppression even though he knows that no action of his, nor any corporate action that he might influence, will eliminate them. He must struggle and wrestle with problems, confident that God brings the victory even in the midst of the worst kind of tyranny and despair. This means that he may have to settle for limited achievements or face seeming defeat. The Christian does not lose heart, however; he has his faith. The world is finally in God's hands.

The Christian life, or the new life in Christ, is not one of perfection. It is life lived in a new dimension with the same trials, struggles, and perils as before. But the knowledge that God is present in love, judgment, and forgiveness enables a person to face life with purpose and confidence, able to express his freedom in increasingly effective ways.

The Christian is never alone in his

living of the Christian life. The Holy Spirit is known as a reality and power in his life; as guide, comforter, and counselor. The response to what God has done in Christ is always a response guided and led by the Holy Spirit.

### How Christians live together

The Christian life is not a life lived in isolation, but rather a life lived in the community of those who have been called apart by Christ. The people of Israel thought of themselves as a people uniquely chosen by God. The community of Christians is the new Israel. To be a Christian is to be in this body, the Church. Saint Paul, throughout his epistles, uses the analogy of the body to illustrate the Church. Just as the physical body is made up of many parts which perform a variety of functions, so it is with the body of Christ. All who respond in faith are part of his body. They may be different, have differing talents and abilities, but all have their place in that body.

To be in the community of Christians is not a matter of choice for the Christian. His response to God in Christ makes him part of the community of those who respond. In that body men bear one another's burdens, know the reality of a redemptive community, and find the power and source of their faith.

Two aspects of the life of the Church are especially important. In the first place, the Church is a worshiping fellowship, a worshiping community. The early Christians had such a spirit of common endeavor and unity that they held their possessions in common trust. We read in the Acts of the Apostles that "they had all things in common." They found in their worship the power of the Christian faith to bind them together with those who also had been called. Even though this practice of common trust did not long endure, it is a symbol of what the Church has meant across the centuries. The Church is an association of people who are bound together in

love, with Christ as the head. Love, unity, and fellowship characterize the life that Christians have together in the Church.

One of the prime tasks of the Church is to rediscover what it means to live together in the kind of community the Church is intended to be: a fellowship of worship, love, forgiveness, and acceptance. With Christ as the head of the Church, members are bound to one another through their allegiance to him. This is not simply a free association of the like-minded or of those who like each other. The Church encompasses those of opposing points of view, interests, and abilities. Individual distinctions are not blurred or obliterated in the Church; rather, Christians are bound together in such a way that differences can be truly and fully expressed. It is the power of the Holy Spirit which makes this kind of fellowship possible. In an age of conformity, in which the distinctiveness of personality has become blurred, the Church needs to recover the meaning of fellowship.

In the second place, the Church is a community with a mission. For the Church does not exist simply or even primarily for those persons within it; it exists far more for those outside of it. The Church is not truly the Church unless it fulfills this mission of making Christ known to every person.

There is a distinction between the Church and the churches which it includes. The Church is far more than the sum total of the individual units which are its visible expressions. Yet the churches are the visible form in which the Church is expressed. It is in a local congregation that one lives his life in the Church, at the same time knowing that membership in the Church lies far beyond that congregation. His concern is always for the whole body, not simply for that particular part of which he is a member. The mission of the Church is fulfilled by no part of the Church, but finally by the whole Church of Jesus Christ.

It is within the Church that Christian education, along with the other ministries of the Church, takes place. The heart of the Church's life is its worship, and out of this worship flow all of the other functions and activities of the churches.

**WANTED**—Director of Religious Education, to reorganize and develop this work in a settled mid-western parish, 1250 communicants. Please write expressing qualifications and references. The Church of Our Saviour, 471 Crosby Street, Akron 2, Ohio.

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Membership in the Church is variously interpreted. Some churches believe that one is a member upon baptism; others feel that membership calls for a responsible adult act of decision. Still others require that this responsible adult decision be followed by a believer's baptism. Whatever form church membership takes, there is unity on one thing: God accepts people into the Church unconditionally. One does not purchase his way into the Church of Jesus Christ; God adopts him into membership. One is not a member of the Church,

therefore, because of his good works, but solely as the result of his response in faith to the love of God in Jesus Christ.

The Church, then, is the community into which persons are incorporated when they respond in faith to God's action in human life. The Christian is part of a local visible congregation, but also a member of the whole body of Jesus Christ. As part of the Church, he is in a community which has the mission to proclaim the good news of God in Christ to every person. ◀◀

## Change of Journal Address

After October 1, 1959, please address editorial and advertising correspondence to:

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## The Churches Must Work Together

(Continued from page 24)

councils of churches exist to help churches work together and to make available to them the resources of the area being served. Where there is neither council nor ministerial association, churches often charge special committees with responsibility for cooperative projects.

The pattern of cooperation is usually fluid. Churches sometimes decide to carry on individually some enterprises formerly done together and to initiate new ones as the need becomes clear. The pattern also varies from place to place. But the volume of cooperative work is increasing steadily as churches find that they can do some things best together, can secure certain resources more readily in cooperation, and can witness most effectively to their unity in Christ by united effort. ◀◀

## Buildings and Equipment Teach

(Continued from page 20)

busy repairing furnishings, building needed equipment, removing extraneous furniture and clutter, painting walls, hanging clean drapes, and installing power lines and outlets for audio-visuals.

### Evaluate often

Every church needs to evaluate its physical facilities frequently, to be sure that they are saying the right things to all persons who enter the building. Members who feel that they are not qualified to teach classes can be Christian educators nonetheless by providing the right kind of rooms and equipment, and by keeping them in good condition. ◀◀

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## What's Happening

### Personals

FREDERICK W. WIDMER, Presbyterian, U.S., Director of Family Education for the Board of Christian Education, will become Minister of Education of the First Presbyterian Church, Atlanta, Georgia, August 1.

MISS EDITH F. WELKER has resigned as Associate Director of Christian Education of the Connecticut Council of Churches. In the fall she will become part-time Director of Children's Work at the First Baptist Church of Middletown. Miss Welker has rendered distinguished service to the cause of Christian education in Connecticut. She has been editor of *Thoughts of God for Boys and Girls*, which has had wide distribution. Also she has achieved unusual success in her TV series, "Adventures in Understanding God" and "Adventures at Christmas."

DR. MARY ALICE DOUTY, former Executive Secretary of the Board of Education of the Baltimore Methodist Conference, has been appointed to the faculty of the Wesley (Methodist) Theological Seminary. Seminarians will profit from her experience in meeting the religious needs of children.

On July 5 the REV. RICHARD H. ELLINGSON, former Executive Secretary of the American Bible Society, was installed as pastor of the Zion Lutheran Church, Clear Lake, Iowa. Mr. Ellingson resigned his position with the Society after serving ten years as District Secretary and later Associate Secretary in charge of the distribution of Bibles in the United States.

DR. WALTER HAND has resigned as Executive Secretary of the Indiana Council of Churches to accept a pastorate in Detroit. His successor is GROVER L. HARTMAN.

EPHRAIM LOWE, retired Executive Secretary of the Indiana Christian Missionary Association, is being replaced on an interim basis by F. E. DAVISON.

DR. HARLAN FROST, who has just completed fifteen years as Executive Secretary of the Buffalo and Erie County Council of Churches, retired on June 30. He has been prominent in State and National Council leadership, and was honored in a special citation last January for his "zeal . . . steadfast devotion . . . and negation of self."

DR. HUGH CHAMBERLAIN BURR, for nearly

twenty-two years Executive Secretary of the Rochester Federation of Churches, announced his retirement as of December 31 of this year. Before coming to Rochester, he was president of the Detroit Council of Churches. Like Dr. Frost, he has been active in the State and National Councils, and has made an outstanding contribution during his ministry in Rochester.

ROBERT J. HARPER, a member of the National Council staff since 1953, will be in charge of the "Servicenter" at the new Interchurch Center when that opens at the end of this month. The Servicenter will handle the Council's sizable distribution, duplication, mailing, and similar operations. Mr. Harper, who was formerly Director of the Midwest Office of the Office of Publication and Distribution, came to New York to serve as Associate Director of "P and D," and in 1956 became its Director.

MR. WENDELL KELLOGG, Associate Director of Information for the National Council of Churches, resigned this position to become Director of the Board of Public Relations for the Rock River Conference of the Methodist Church, with headquarters in Chicago. Since 1953 Mr. Kellogg has been attached to the Commission on General Christian Education as public relations representative, and is known to many in the constituency through his direction of the news bureau at the annual meetings of the Division.

### Deaths of Church Leaders

NASHVILLE, Tenn. DR. HENRY ALLEN BOYD, secretary of the National Baptist Publishing Board, died here on May 28, at the age of 85. In 1922 Dr. Boyd succeeded his father as secretary of the Publishing Board and as president and publisher of *The Nashville Globe and Independent*, a weekly newspaper for Negroes. He was connected with several insurance and banking companies, and was a member of the board of trustees of Fisk University, of Meharry Medical College, and of the National Association for the Advancement of Colored People.

Beginning in 1926, Dr. Boyd served on the governing body of the International Council of Religious Education and its successor, the Division of Christian Education, National Council of Churches. As one of the pioneers in the religious education movement, especially in the publishing of church school materials, Dr. Boyd made an outstanding contribution to his denomination and to the interdenominational work of the Protestant churches.

NEW YORK, N. Y.—A. ROLAND ELLIOTT, Director of Immigration Services of Church World Service since 1949, died in his sleep in Marlboro, New Hampshire, on July 2. Apparently he suffered a heart attack. He was 64 years old.

Mr. Elliott was largely responsible for the resettlement of 106,000 refugees in the United States since 1949 through Protestant and Orthodox churches. As Secretary of the Displaced Persons Committee of Church World Service, he

directed the resettlement program in Munich, Germany, in 1949-50, and coordinated the emergency program on behalf of Hungarian refugees to this country following the October 1956 uprising in Hungary.

Mr. Elliott served for many years with the student divisions of the Y.M.C.A. He was also a member of numerous advisory committees and boards in the field of refugee relief and rehabilitation.

### Russell Harrison Is Back with the Disciples

INDIANAPOLIS, IND. — THE REV. RUSSELL F. HARRISON of Montclair, New Jersey, has resigned as Associate General Secretary of the World Council of Christian Education and Sunday School Association to become Executive Secretary of the Missionary Education Department for the Disciples of Christ. Prior to 1955, Mr. Harrison, who is an ordained Disciple minister, had served for ten years in Disciples' religious education work. He was State Youth Director in Kentucky from 1945 to 1947 and National Director of Youth Work with the United Society from 1947 to 1955. As fraternal delegate to the Third World Conference of Christian Youth in Kottayam, Travancore, India, he observed the work of Christian organizations for youth in twenty countries. For three years he served as chairman of the Committee on Youth Work of the National Council of Churches.

In his new administrative capacity with the United Christian Missionary Society, Mr. Harrison will oversee a staff of national directors and research personnel who prepare mission materials and programs for all age groups.

### Mr. Frye Becomes Director of Council's Office of Information

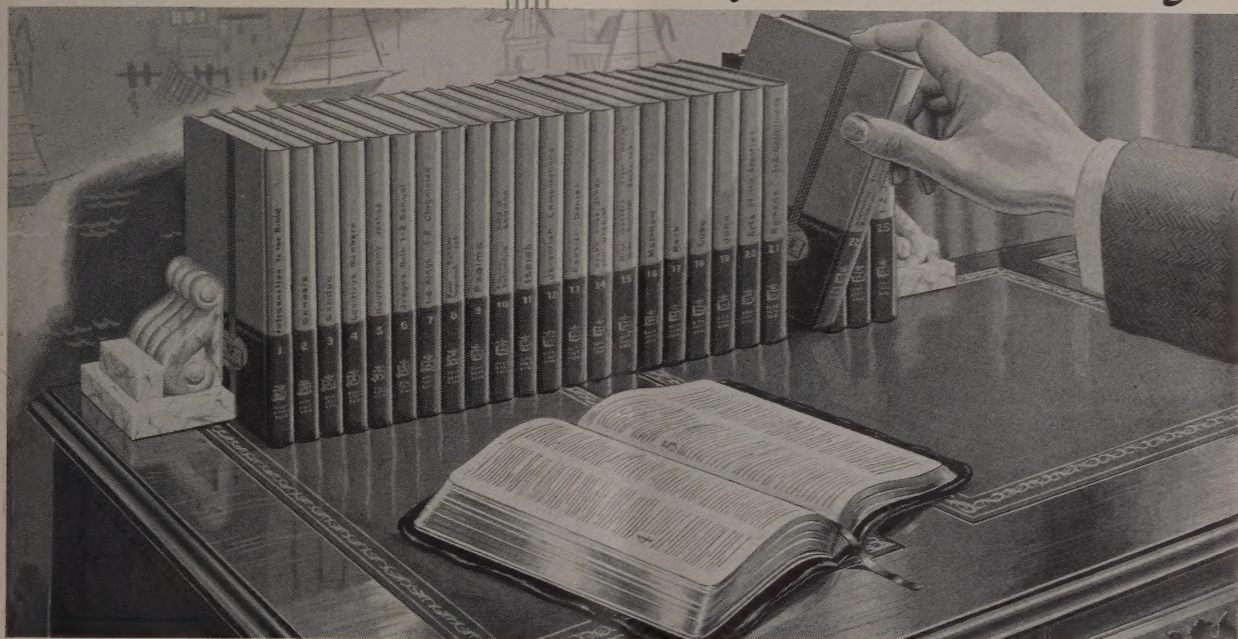
NEW YORK, N. Y.—MR. WILLIAM FRYE, an Episcopal layman of White Plains, N. Y., has been appointed Director of the new Office of Information of the National Council of Churches. Mr. Frye was formerly Deputy Director, Department of Mass Communications, UNESCO, in Paris, and more recently Director of Information in UNESCO's New York office. He became special consultant to Secretary of War Robert P. Patterson in 1946 and to Secretary of Defense James Forrestal in 1947. As Director of Public Information for the Defense Department, Mr. Frye consolidated the public information offices of the Departments of Defense, Army, Navy, and Air Force, and established the present Office of Public Information. In 1950 he joined the U. S. Foreign Service, as attaché to the Embassy in London.

Mr. Frye has also served as European correspondent for the National Broadcasting Company, assistant editor of the *Army-Navy-Air Force Register*, and military editor of *Aero Digest Magazine*. He is the author of many military articles and of a biography of General George C. Marshall entitled *Marshall: Citizen Soldier*, published in 1947.



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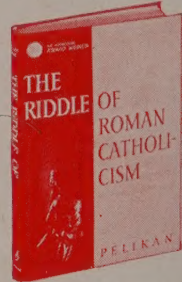
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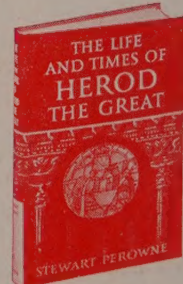


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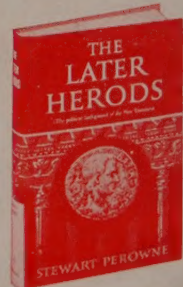
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